

REFORMED CHURCH MESSENGER



Left:
The Catechetical Class of 1934, confirmed by
Rev. Gustav R. Poetter in St. Mark's Church,
Greenwich and Ritter Streets, Reading Pa.

First Row (left to right): Martha E. Borkey, Margaret A. Goas, Catharine R. Yeager, Grace Piersol, Margaret J. Muth, Virginia A. Smith, Mildred B. Hill, Marian E. George, Elaine M. Sando, Melba E. Kutz, Virginia C. L. Loose, Virginia E. Baer, Rev. Gustav R. Poetter.

Second Row (left to right): Shirley J. Kepler, Jane E. Kendig, Mary C. Loose, Joan K. Hartman, Virginia M. Englehart, Mary E. Nagle, June V. Bierbower, Grace M. Mogel, Martha F. Wagner, Margaret E. Nein, Beatrice R. Pordham, Mary D. Baer, Joan R. Engle.

Third Row: William H. Snyder, Harry W. Northeimer, Allen L. Loose, John J. Moyer, John H. Shultz, Howard H. Heine, John W. Walls, Russel T. Moyer, Paul D. Moyer, Elmer R. Fritz.

Fourth Row: Consistory—I. J. Zinn, Paul A. Ulrich, Effinger Snyder, Earl Kunkleman, Herbert C. Trout, Chester I. Bellis, J. L. Sloat, J. A. Bomberger, John C. Henry, Charles Leinbach, Harry Peifer.

Below:
Trinity Church, Shenandoah, Pa., the Rev. John H. Sando, pastor. (The 60th anniversary of this congregation was celebrated in October.)

Peace, Be Still!

All my days were dark and dreary,
And the storm-winds grew apace;
While my heart was sad and longing
For the sunshine of His face.
And I cried, "O Lord and Master,
Ere I perish, bend my will,
Scatter all my doubts and shadows,
Make me hear Thy 'Peace, be still!'"

Then I felt His nearing presence,
Saw again His winsome face;
Felt the warmings of His Spirit,
Felt the uplift of His grace.
Then I heard His voice so tender—
How my very soul did thrill—
When He said, "Thy sins forgiven";
Storm clouds scatter—"Peace, be still!"

Ambrose M. Schmidt, D.D.

A Prayer

I breathe a prayer for those who suffer
much
Because their lips are sealed with Pride!
Oh touch
Their hearts with Thy sweet yielding balm,
Melt haughty stubbornness, bring gentle
calm
To fretted spirits; let them humbled be—
Seeking forgiveness from the wronged—
and Thee!

Grace Harner Poffenberger.



PHILADELPHIA, NOVEMBER 1, 1934

ONE BOOK A WEEK

THE INTERNATIONAL S. S. LESSON

Snowden's Sunday School Lessons: Practical Expositions, Evangelical and Unsectarian, of the International Sunday School Lessons Improved Uniform Series; Course for 1935, by James H. Snowden (The Macmillan Company).

Peloubet's Select Notes on the International Sunday School Lessons for 1935 by Wilbur M. Smith, D.D. (W. A. Wilde Company, Boston, Mass.).

Arnold's Practical Sunday School Lesson Commentary on the International Lessons Improved Uniform Series; Course for 1935, by Rev. Benjamin L. Olmstead, A. M., Litt.D., Editor. (Fleming H. Revell Company.)

The Gist of the Lesson, by R. A. Torrey (Fleming H. Revell Company).

The Teacher's Guide for 1935, by James R. Kaye, D.D. (The John A. Dikson Publishing Company).

Tarbell's Teachers' Guide—1935 to the

International Sunday School Lessons Improved Uniform Course for 1935, by Martha Tarbell. (Fleming H. Revell Company.)

The usual commentaries on the Sunday School lessons and the teacher's helps have begun to appear. There is not much to be said of them by way of review, merely to say how excellent, on the whole, they all are. Snowden's is a compact little book with seven or eight pages to each subject. There is, first, comment on the details of the text—the exegesis. Then there is the application of the verse to the immediate events and the times. Snowden is at his best in getting at the permanent meaning and what the writer is saying for all times, although the message for particular times is not lost. The First Quarter deals with the Life and Letters of Peter. Here we have most vividly set before us his conversion, his fall, his restoration following upon his

great confession: "Thou art the Christ, the Son of the Living God." Then he takes up Peter's own preaching and it is very manifold. In the Second Quarter the subject is "Some Great Christian Teachings—the Heavenly Father, Christ the Saviour, Future Life, Sin, Repentance and Faith." The Third Quarter gives us "Representative Men and Women of the Bible," dwelling on one great characteristic. Thus Moses, the Law-Giver; David, the Great-Hearted; Amos, Prophet of Social Justice; Paul, Worker with heart, hand, and brain. This brings us to the Fourth Quarter: "Later Prophets and Leaders of Judah from Isaiah to Micah." By the way, Dr. Snowden, I imagine, finds a conspicuous place on every preacher's desk. I hardly know better sermon outlines than one can find here and if he takes the last 12 years he has a most invaluable commentary on the Scriptures.

(Continued on Page 22)

A REPLY TO "WEIGHED IN THE BALANCE"

Dear Mr. Editor:

In the issue of the "Messenger" of Oct. 18, 1934, page two, there appears an article entitled, "Weighed in the Balance." In the main thesis the writer tries to give answer to the question, "Why is the Church so weak and powerless in this time of crisis?" In so doing, religious education, ritualism, and Church organization are "taken for a ride." In the conclusions we thoroughly disagree with the pious palaver of the country store assemblage. We are living in an age in which the Church demands constructive criticisms to make her once more effective.

In the first place, the writer says: "We pride ourselves on our zeal for new systems and methods of Religious Education, but are we as much concerned with the development of a really vital religion in the lives of our children as we are in developing proper methods of teaching that religion?" My contention always has been that the two go hand in hand; they cannot be divorced one from the other. The carpenter, or any other mechanic, will turn out a poor product if he pays no attention to his tools. Our systems and methods are the tools with which we hope to develop a good product. In our high school days we had a teacher who was an adept in mathematics. He tried to impart to us a knowledge of the subject. At the end of the year about two per cent of the class should have been rewarded with passing grades. To save his own face he gave everyone in the class a passing grade. His methods were abominable. The next year a new teacher took his place. She had forgotten much of the mathematics she learned in college. On one or two occasions she couldn't solve the problems in the text book. But at the end of the year she could honestly reward every one with a passing grade, and very many with high grades. She did have a good method in teaching mathematics. Our knowledge of methods and our ideals of the finished product go hand in hand; the two are inseparable.

It is indeed a sad day for the Church if we have centered our interest in methods for religious education, which I do not believe is true; it is equally sad to cherish splendid ideals of Christian character and of Christian society if we understand not the methods, the tools, with which we at-

tain our dreams. Our problem today is to understand and appreciate good method, sound content, as well as the goal toward which we are striving. And these elements form an inseparable trinity. To understand this trinity of elements is to make our Church more effective in this time of crisis.

In the second place, the writer says that "we are told that a highly ritualistic service inspires one on to God's very throne." But, alas, ritual "isolates God on a throne." "The present tendency to over-emphasize ritual threatens the Church service with degeneracy into mere formalism." "In this atmosphere of form making up for spirit, much of our preaching is prone to become mere platitudinous mouthings of euphonious phrases which soothe hearers into spiritual, if not physical, slumber."

Let us not forget that all our services, liturgical and non-liturgical, are ritualistic. My dictionary tells me that ritualism is "a system of conducting public worship according to prescribed or established forms." Whether these forms are printed in a definite order or whether we choose to use our own material makes no difference. Our non-liturgical services may become even more ritualistic and stereotyped than the liturgical service. If we do not know how to use this tool, ritualism, our services, liturgical and non-liturgical, as the writer well says, degenerate into mere formalism, for their life and light has gone out, and with this degeneration in worship goes degeneration in preaching.

But our ritualism, liturgical and non-liturgical, is not over-emphasized. It is a tool which has not been properly used. This tool is placed in the hands of a Christian pastor to bring people into the very presence of God, that they may worship Him. There is no tool at the disposal of the Christian minister to take the place of this one. One day a man by the name of Isaiah came into the temple. Ritual, as it has ever been since, was part of the order of the day. It must have been used in a very wholesome fashion, for this man Isaiah says for this occasion, "I saw the Lord sitting upon a throne." A purifying experience followed. And then Isaiah could say, "Here am I, send me."

Years ago we heard of a lady who refused to go to bed because she had heard of others who died there, and also of a man who refused to bathe frequently because he had heard of others who died by drowning in water. I am always reminded

of these queer persons whenever we are warned about over-emphasizing ritual. Of course, we admit that the idler can spend too many hours in bed, and that too much water killeth the body. But happy is the man who can enjoy eight hours of sweet, refreshing sleep in his bed every night, and happy is the man who systematically enjoys the cleansing power of water. Yes, we agree that ill-conceived ritual is an abomination, but happy is the man who through the right use of ritual, liturgical or non-liturgical, is ushered into the very presence of God. And the pastor who uses ritual to this end will also deliver a great prophetic message, "no platitudinous mouthings of euphonious phrases." Let's discuss the proper use of ritual; we need an intelligent understanding of it to make our Church more effective.

In the third place, the multitudinous Church organizations are belated. Unfortunately, we must admit that in many congregations the organizations are so related to the Church that it is a case of the tail wagging the dog. But do we have too much organization? Which organizations shall be culled from the innumerable group? Shall we disband the Sunday School? the Woman's Missionary Society? the men's organization? Personally, I wouldn't want to see any of these organizations go in my own congregation, and our own organizations present real problems. The solution, however, lies not in less organization, but in more. Our problem, as I believe in most every other case, is to go farther in the work of organization to co-ordinate and to unify all the present organizations which we find to be valuable adjuncts to the Church. To discuss unified organization within these valued columns is to help the Church to become more effective.

We are living in a great day. The old props of security have been completely knocked out from under us. We have no time to waste on pious palaver, to discuss idly the things that will not work. Let us re-examine the whole gamut of religious education, the significance of ritual, the benefits of unified organization, in a light that will make for a more effective Church in the advancement of the Kingdom of God.

Respectfully submitted,

Franklin D. Shifer.

Allentown, Penna.

Vol. CVII, No. 49

PHILADELPHIA, PA., NOVEMBER 1, 1934

Whole Number 5392

Published every Thursday
at The Schaff Building,
1505 Race Street,
Philadelphia, Pa.

Reformed Church - Messenger -

(FOUNDED IN 1827)

The Board of Christian Education of the Evangelical and Reformed Church, the Rev. Paul S. Leinbach, D.D., president; the Rev. C. Clever D.D., president emeritus; the Rev. H. J. Christman, D.D., vice-president; the Rev. Paul J. Dundore, Ph.D., recording secretary; Milton Warner, treasurer; the Rev. Henry I. Stahr, D.D., executive secretary.

SUBSCRIPTIONS: Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent as long as legally permitted, unless there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 1505 Race Street, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

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Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

EDITORIAL

THE LOST BIBLE

The syndicated articles appearing in many daily newspapers written by Dr. Joseph Fort Newton certainly rank very high among contemporary writings, and wise readers of these papers will not miss them. One of the best of these literary gems refers to the famous story of how England woke up one morning and found that the Bible was gone. The appalling result of this discovery is vividly described, and Dr. Newton tells how life became hectic, hurried and vulgar; how old restraints were thrown off, leaving instinct to run wild; how something fine, high and fair had gone out of life and all values were sadly blurred. Something like that has happened in America, says Dr. Newton, and "it is the greatest calamity of the last hundred years."

In his unforgettable phrases, Dr. Newton goes on to describe the situation: "The Bible is not actually lost, but it is unknown. Our people do not read it; they do not even hear it read. Few have any notion to what it means or how to read it. It fills one with dismay to see a generation growing up who knows almost nothing of the Bible! If they have taken it as a lesson in school, it has been quickly forgotten. It is no longer a book either of comfort or command, as in days of old. We are faced by an amazing spectacle—a generous, charming, candid generation without the Bible! It needs no prophet to tell the result; it is obvious. It is ghastly. Law has lost its power, life is cheap, literature is filthy. Our most brilliant writers—many of them—tell us that life itself is a disease. Its activities—religion, culture, ambition, sex, song—are so many forms of dope which men take to deaden the pain or folly of living!"

Because there is a spirit in the Bible which, if it gets into men, makes them "tall of soul, tender of heart, just, gentle, patient, strong, faithful in life and fearless in death", we must recover the Bible. Will we not agree with this faithful prophet of our own time in this significant warning: "If we do not find the old Bible we have lost, we are lost. Nothing can take its place as guide, prophet and friend. We cannot go on without its sense of God, of moral law, of the worth and meaning of life."

How about you and your home? What place has the Bible in your family circle? Have the fires gone out on

your family altar? Have you forgotten this solemn charge which comes to you out of the Book of books itself: "These words you must learn by heart; you must impress them on your children; you must talk about them when you are sitting at home and when you are on the road, when you lie down and when you rise up. And as you listen to these regulations, as you keep them and carry them out, the Eternal, your God, will carry out for you the compacts of kindness which He swore to the fathers. He will love you, prosper you and multiply you." Friend, pause before it is forever too late and face this basic question: *Have you lost your Bible?*

* * *

WOMAN IN THE HOME—OR ANYWHERE AND EVERYWHERE?

The economics of our day demand that every head of a household, the breadwinner, must be given an opportunity to earn a livelihood for himself and his family. Anything that stands in the way of providing this opportunity must eventually give way to it.

Among present handicaps to this guarantee is that of woman in industry, in business, and in the professions. Our economic society has not yet reached the stage where ruling women out of these positions must be absolute, but this is a problem that commands serious consideration and attention. It may not need to be made mandatory that woman should relinquish her position in industry, but it might be the better part of wisdom to encourage womanhood to think more seriously of meeting her full responsibility as a home-maker. Every normal woman craves, at some stage in life, the opportunity for the making of a home and of experiencing motherhood. This fact should be capitalized by encouragement from the Church and the State. Today there are many married women who have able-bodied husbands, but who for their own independence are holding on to jobs that are rightfully those of unemployed heads of households. Just how much longer they can continue to do this, so far as the welfare of our society is concerned, is a serious question.

Woman may be adapted to many operations and be more expert and efficient than man. However, this logic can be carried too far, while men are standing in breadlines and their families are suffering want. The woman who has

dependents and herself to support, of course, must be given an opportunity equal to that of any male breadwinner. Furthermore, the woman who aspires to a profession should not be discouraged from doing so unless the profession is already overcrowded.

The independence of married women is to be desired, in case of need. However, it often leads to a continuance as a wage-earner while the husband has earning power sufficient to support the family. Young women receiving a wage in textile and other industries, that rivals the wage of men in all walks of life, including college-trained men and expert tradesmen, makes them unusually independent and makes luxuries possible which a woman cannot hope to have as a housewife and home-maker. This makes for much dissatisfaction and often is the cause for leading a young couple to the divorce court.

Can the Church and the State sit idly by without planning for something different for the on-coming generation of young women? It appears that woman must become more dependent upon her husband if she would be a successful home-maker and mother of children.

For example, here are two young wives and mothers of children who need their mothers' care and love. Both have continued as wage earners while their husbands have been working, and have become accustomed to being independent of their husbands' support so far as their social pleasures go, including dressing, hairdressing, dances and night parties generally. Both young mothers are neglecting their duties as wives and mothers, and they are only examples of thousands like them in our present day social and economic life. The little 8 year old daughter of one of these young mothers sits on her doorstep today crying and pleading for her mother's love and care, but the mother has left the child and her daddy to shift for themselves and has gone to live with the other young mother, who still is living with her husband and young son but has threatened to leave them also. She leaves her crying 10-year old boy alone in the home any time from 10 P. M. on into the wee hours of the night while her husband is at work, and she drives away into the night with her female pal to their worldly lusts. The boy has become disgusted and has told his playmates that, so far as he is concerned, she can go and live in an apartment with her girl friend as she has threatened to do. These two young women are very "cocky", if anyone in the neighborhood says anything about their conduct. Why should other people meddle into their family life? This is what they want to know.

Society is interested in overcoming such handicaps as this little girl and boy are experiencing in their home life. How fit will they be to face the world and become respectable, self-supporting individuals? Whose fault will it be if they fail to become good citizens? Of course, the erring parents must be held accountable; but society is at fault, if it fails to lift a hand to demand of careless and thoughtless parents that they will be expected to give their children a respectable home after they venture to bring these young lives into their home. Love and nurture they must provide, as well as food, clothing, and shelter.

Who will take the initiative in seeing that this will be done? Can the Church influence alone do it? We may think that it should, but the fact is that it does not. The State must make its demands on such parents because the social and economic welfare of the community is at stake, as well as the morals and religions. The State should require that parents truly play the part of parents as they should, because it is a community interest, yes, a serious National problem.

C. S. A.

* * *

A CRUSADE WORTH WHILE

On another page will be found a copy of an action submitted by the Committee on Sunday Schools of the Reading Classis and unanimously adopted by that Classis on October 22. Sunday School superintendents were directed to read the letter from the platform and to distribute copies of it to the officers and teachers. This letter calls attention to one of the outstanding needs of our time in the work of the Kingdom—the need of making our Sunday Schools

an asset rather than a liability in the matter of Church attendance.

In a recent address before the State Convention of the Pennsylvania Sabbath School Association, at Indiana, Pa., the writer did not hesitate to say that some officers and teachers in our Church Schools are guilty of treason to the best interests of the Church of Christ by the evil example which they set in this matter. Could the Sunday Schools of our day engage in a more wholesome and effective crusade than to *cooperate in filling the empty pews in our Churches during the hour of worship?* This certainly would be one of the most valuable services they could possibly render. All the stratagems of love and loyalty should be employed to induce our Sunday School scholars to become "regulars" at the services of the sanctuary. To this end they should be encouraged and constantly challenged by proper precepts. But above all, they should be influenced by the Christian example of a consecrated leadership.

* * *

WHAT WOULD YOU DO?

The following letter and reply may help others:

"Dear Sir:

I heard you speak recently on Church attendance. I have 100 scholars of different ages who go home after Sunday School, others seldom stay for the Church services. What would you do if you were pastor?"

Reply: I would select 10 of my best young people and have each of them select an assistant. Call them together and tell them that you desire to put these 100 people in groups of 10 or more. Have the leader and assistant take charge of a group and get them to be regular in attending the Church services.

Then present the list of 100. Let them take turns in selecting the names for their group. The pastor should then call on the parents and enlist their support. These heads of groups should see the Sunday School teachers who have these scholars in their classes and get their help. See the scholars in their group and be ready for the next Sunday's Church services.

At the end of the month have a luncheon or social with refreshments for all leaders and scholars, announce the names of all who have been at 50 per cent or more of the services and talk over the progress made. At the end of the second month announce names of all who have an attendance of 70 per cent. By this time your entire school will be interested and can be included in the campaign for better Church attendance. Keep this up for a year.

You say this will take a lot of work, but everybody will enjoy the work. Everybody is becoming better acquainted and a fine spirit of fellowship and increased interest in all the work of the Church will be developed.

The minister must use illustrations in his sermons. He must speak promptly and be very direct and plain in his sermons. The choir must be prompt in singing and some very familiar hymns should be used. With so many young people in the Church service you will have much brighter and better congregational singing. *Empty pews will be filled.* Everybody will look forward to the Lord's Day Service with increased interest.

Of course, many ministers will read this, forget it and go on preaching to empty pews; but whoever tries it will be delighted with the result. What will you do?

—JAMES WILBERT.

* * *

A TEACHER'S CODE

The teachers of the Bible School of the First Baptist Church, Fall River, Mass., are working under the following Teacher's Code, written by some of the teachers of that School: "I engage to attend regularly the morning service and Communion of the Church if possible, and to encourage Church attendance on the part of my pupils. I agree to consider my class as an appointment to be kept as a matter of honor. If unavoidably obliged to be absent, I will notify the principal of my department at once. I promise to attend the workers' meetings and conferences whenever called, as far as I can. I recognize the need of training and will avail myself of such opportunities of reading, study and classes as I am able. I will seek to think

highly of my work and endeavor by my example to lead my pupils and associates to Christ."

Does not this contain some excellent suggestions for Church Schools in our own fellowship?

* * *

OUR PHILADELPHIA CHURCHES

Usually when we look at the Religious Page of our Saturday newspapers, advertising the Sunday services in the Churches of the city, we are rather disappointed to note only from one to three of our congregations able and willing to insert their "ads", and the list of "Evangelical and Reformed Churches" seems pitifully small and inadequate. On such occasions we wonder whether anything could be done about it. On Oct. 20th we were pleased, however, to see the following interesting "box":

EVANGELICAL AND REFORMED

These Churches Are Co-operating in a
"United Kingdom Roll Call"

to enlist the interest and support of members and friends. You will find services of special interest today at

CALVARY.....29th and Lehigh
CHRIST.....Green St. below 16th
FAITH.....Ogontz Ave. and Wooster Rd.
FIRST.....50th and Locust
GLENSIDE..Wharton and Abington Ave.
GRACE.....11th and Huntingdon
HEIDELBERG.....Broad and Grange
HOPE.....60th and Haverford
MESSIAH.....13th and Wolf
MT. HERMON...16th and Wingohocking
OAK LANE.....66th Ave. and 7th St.
OLIVET.....10th and Ruscomb
PALATINATE.....56th and Girard
ST. ANDREW'S.....22nd and Snyder
ST. JOHN'S.....40th and Spring Garden
TABOR.....Fairhill and Chew
TRINITY.....Broad and Venango

"I Love Thy Church, O God!"

When we noted this fine list of 17 congregations, we could not help wondering why our so-called German-English Churches were not included. Though but few of our congregations in the City of Brotherly Love have a large membership, yet when all are counted, they do make quite an impressive catalogue of pastors and people, of excellent character and far-reaching influence. Probably this is one of the communities where we continue to suffer from an inconvenient and inexcusable inferiority complex. But why do we not make the most of our opportunities?

* * *

FORGETTING GOD'S DAY

Someone has said: "It's a great life—if you don't week-end." And the Editor of the MESSENGER has often been moved to add that "some folks are week-ending so much these days that they are getting weak at both ends!"

Among the changed social customs which developed with the birth of the automobile era, this habit of taking week-end vacations has undoubtedly been among the most damaging to the Church as well as to those who make a practice of it. In many cases, it has affected the Sunday School attendance as well as that of the sanctuary, for many children and young people have been compelled or tempted to accompany their parents on the frequent joy-rides. Thus, for thousands, the Lord's Day, as a day to be remembered and observed for spiritual culture, has become only a rather hazy memory. Can those who love their children and their country continue to set such an example?

* * *

JUSTICE OR CHARITY?

Some folks still have a condescending attitude toward the minister. They consider him an object of charity. There are those who look upon Ministerial Relief as a matter of

charity. They do not regard it as something that is deserved. Most of our ministers are College and Seminary men, who spent as much time in preparation as lawyers and doctors and those who follow other professions. Yet anyone who knows anything about the relative salaries knows that the average minister's compensation is much less than that of the average professional man. Then, too, the minister must be an example in giving liberally to all good causes. I believe that adequate Ministerial Relief for those who have served Christ and the Church is only belated justice. It is *paying salary overdue*.

No doubt we have some men of advanced years still in active service who should retire to make way for others who have no fields. And maybe they would if they could be assured of sufficient support through the channels of Ministerial Relief and Sustentation. Ponder, therefore, the justice of the cause of Ministerial Relief, for is not the laborer worthy of his hire? —JOHN S. HOLLENBACH.

* * *

WHY AN EDITOR?

You would probably be amazed to learn how often the Editor of this paper has been asked during the past 17 years how he could justify to his conscience his decision to give up the Christian pastorate in order to become the editor of a religious paper. In the estimation of these questioners it was distinctly a downward step, especially at a time when so small a percentage of the people pay any attention to a Church paper. It is true, also, that at times the Editor has wondered whether his judgment was good, when he recognized how few families seem interested in religious literature of any kind. He has always tried to console himself by the thought that he has not really left the pastorate. Although denied the tender and gracious intimacies vouchsafed to the pastor of a parish, the Editor can think of himself as in some sense a shepherd of souls, counting as his flock God's people in all the Churches who by reading the Church paper submit themselves to his counsel and persuasion.

It is an added joy to read of others willing to leave the pastorate for the editorial chair, with the sound reasons they give for the new venture. Rev. Dr. John W. Bradbury, for example, has resigned his pastorate to become the associate of Dr. Curtis Lee Laws as Editor of *The Watchman-Examiner*, that admirable Baptist weekly. In the issue of Oct. 25 in that journal he gives a splendid account of his reasons for making the change and expresses his profound faith in "an independent but thorough-going denominational journalism." He believes the Church paper to be indispensable to denominational progress, and that therefore there is no better way to serve the cause of Christ than to make that paper what it ought to be.

* * *

ONE MINUTE OF PEACE

At 11 o'clock on Armistice Day parades stop, whistles blow, and bells ring. For one minute all activity stops, while the people are asked to think about peace.

Do people think about peace at other times during the year? Many think about treaties, armies, navies and war. These are the negative aspects of the subject. But how many think about peace as peace, from the positive viewpoint rather than from the negative? Do they ever think of peace in terms of the changes that would be wrought in their own lives and in the life of their nation? Do they ever think of the changes that would develop in their personal attitudes, ambitions and living conditions, if peace existed? Or of the new national—rather international—attitudes and ambitions that would prevail?

The mere thinking about peace will not achieve peace. But unless people think about it they can hardly expect peace to be achieved. Thinking about peace must be the forerunner to the eventual achieving of it. Furthermore, are people justified in hoping for peace if they do not think about it?

The setting aside of one minute on Armistice Day that the people may think about peace is a commendable gesture. But of itself it constitutes only a gesture. For one minute on Armistice Day represents but one minute out of half a million.

—A.

ARE EPISCOPALIANS PROTESTANTS?

Probably one of the actions of the General Convention of the Protestant Episcopal Church, in session at Atlantic City, that will be longest remembered was the refusal to drop the name "Protestant" from the title of that denomination. It was a close vote and indicated how large a section of the Church prefers to emphasize its supposed distinctive Catholic heritage, and values more highly the so-called "divinity of the episcopate" than it values the fellowship of the great bodies of Protestant Christendom. Fortunately, that section is not yet strong enough to prevail.

The sermon of Bishop Manning need surprise nobody who understands his High Church views. We cannot believe that Rome will build bon-fires to celebrate Dr. Manning's assertion that the Episcopal Church is "fundamentally and definitely Catholic". The Pope has made it clear that Anglican ordination isn't Catholic enough to suit him; in his eyes it is just "a small imitation of the real thing." Those who put chief value on "holy orders" are expected to come over the entire distance, and all petitions for a middle ground, no matter how obsequious, have been peremptorily spurned. Of course, if Bishop Manning prefers the fellowship of Catholics to that of Protestants, that is his right. It is difficult to see, however, just how he has aided the cause of Christian union which he professes to have at heart. It remains true that for Catholics the "holy orders" of the Episcopalians are forever insufficient and counterfeit; and for Protestants they are altogether unnecessary and inconsequential. When the whole world is so sick and spiritual leadership is so sorely needed, it seems tragic that men high in authority should continue to exalt ecclesiastical machinery and controversial historical pretensions.

* * *

A VOICE FROM THE PAST

A cherished friend has reminded us of the following lines from the pen of William Cowper, who lived 1731-1800. Please read these lines very thoughtfully and then

The Thoughts of Justus Timberline

Like the Boll Weevil

Somebody tells me that there's a monument to the boll weevil somewhere down South. It was erected because the boll weevil forced a lot of cotton planters to raise other things, and so get away from depending on a single crop.

Why not monuments to a few other scourges which have forced a too-well-satisfied people to bestir themselves?

We had a young pastor once who certainly knew how to disturb our nice little official bunch of easy-going Christians.

We had to get rid of him, naturally; and I'm afraid there was more than a trace of arsenic in the dust we kicked up about him.

But today we have a Church house, and a workable financial system, and a young married people's class that is the liveliest thing in the Sunday School, all because of the pastor who annoyed us.

I'd like to propose a monument to him, only he isn't dead. And I doubt if consent could be had to put his picture up in the prayer meeting room alongside old Dr. Hammond.

All the same, he did us a real service, even if we are particular, since then, not to seek for another man of his type.

"Where Ya Goin'? Hop In"

My neighbors sometimes find me hard to understand. And sometimes I find them considerable of a hindrance.

Especially with regard to one of my habits. Every little while I start out of my front door, stick in hand. I turn my back on the garage and set off on what I hope will be a good long walk.

Before I've gone a block, somebody is sure to come along in his car and hail me.



"Hey, Justus; where ya goin'? I'll take ya. Hop in!" And then I have to explain that I'm going to the Big Mound, or the Indian Trail, or the river bluffs, and that I'm walking, just walking.

I know that some of those who offer me a ride don't believe me. They can't take it in that any man would really want to walk when he could hop into a car and be there in no time. And those who do believe me think that on this subject at least I'm as queer as Dick's hatband.

But I'm not queer. At least I'm not crazy. This walking is one of the sensiblest things I do.

It is good for my digestion, it gets me out into the open, and, what I value most of all, it gives me a chance to think things through.

My observation is that our generation is missing something right there. Our modern playthings are contrived to prevent our thinking, or to head it off.

Try to think at the movies, or with the radio going, or when you are doing fifty-five on the slab, or sitting at the bridge table, or even when you're reading the average newspaper. It can't be done.

ask yourself whether they do not rather adequately describe a land nearer home than England, a land once supposed to be free from the curse of ministering to the vices and weaknesses of its own citizens and draining blood-money from the pockets of the poor. Here is the indictment written by the great poet, who died 134 years ago:

"The excise is fattened with a rich result of all this riot;
Ten thousand casks forever dribbling out their base contents,

Touched by the Midas fingers of the State,
Bleed gold, for Parliament to vote away;
Drink and be mad, then; 'tis your country bids;
Gloriously drunk—obey the important call;
Her cause demands the assistance of your throats.
Ye all can swallow, and she asks no more!"

* * *

PREPARING FOR ARMISTICE DAY

The eminent Will Rogers, who is sometimes wise and sometimes foolish, says that he walked into a California barber shop the other day and heard the radio going and "somebody was raising old Ned with somebody." He asked what it was, and the loungers in the barber shop told him, "That's the President giving some folks fits for being against military preparedness." To which Mr. Rogers made this characteristic reply: "I says, 'Amen', sic 'em, Franklin, pour it on 'em. If they want to show what not having a gun will do for you, they can point out China and India."

Somebody once said that "Life is a comedy to him who looks; it is a tragedy to him who thinks." What Mr. Rogers says may be a comedian's sincere idea about the best way to get ready for Armistice Day, so that we may make the most of a national observance which is designed to promote world peace. But until we can get out of the minds and hearts of men such an antiquated, provincial and blundering philosophy, there is assuredly little hope for the peace and progress of mankind.

And then, when you've had your radio, and pictures, and newspaper, and joyride, your time is all used up. You must go to bed, or go to work, and there's no margin for thinking. You haven't even time to say your prayers, let alone pray, which calls for more mental effort than you may suspect.

You can't think unless you get away from all these distractions. For me, walking by myself is the one best method. I'd lose my sense of proportion, and a lot of my faith, if I couldn't take time to think things through.

But what's the use? Just as I got to this point in my meditations I heard the car brakes squeak and then the voice of Heber Foltz: "Hey, Justus; where ya goin'? Hop in, and I'll take ya!"

Why We're Poor and Not Crazed

Last Sunday I was talking to my class of men about the hard times. It's been done before, but this day I went on a new tack, and the men seemed to like it.

My class is a depression-battered aggregation of farmers, business and professional men. Not one but has been hit, and some, as the saying is, "have lost their shirts."

But there they sat, grinning at me now and then; and I'd heard them cracking their usual small jokes with one another before I called 'em to order. It was a good-humored, well-balanced lot of average Christians.

As I looked 'em over, I said to myself, "These don't act like men who have gone through any irreparable disaster. What's the answer?"

In a minute I thought I saw it, and I gave it to the class.

Said I, "You have been called, and sometimes you have called yourselves, money-grabbers, materialists, practitioners of ruthless competition for profits, everlasting chasers of the almighty dollar."

"And here you are, all of you a lot poorer than you were five years ago; some of you living on short commons, wearing old clothes and not sure about how you are to pay your rent, taxes, bills."

"If you had been as dollar-minded as your reputation painted you, by this time most of you would have become maniacs or suicides, or, at least, hopeless grouches."

"Well, you're not. You're cheerful this morning, and friendly, and ready to talk in pretty personal terms about religion."

"Do you know why? Because you were fooling yourselves when you thought that you had to be making money all the time or else life wasn't worth living."

"That was a lie, and now you know it. Some of you are better neighbors, better husbands and fathers, better Christians, since your investments and savings took wings and flew."

"If I were a preacher, I could use a dozen of you as living pictures of the everlasting truth which Jesus spoke when He said, 'A man's life consisteth not in the abundance of the things which he possesseth.'"

One of the men spoke up: "Justus, five years ago I would have told you that such teaching was all right for preachers and missionaries, but not for me. Now I know it fits me like a glove."

And the others said, almost to a man, "Me, too!"

New Occasions, New Duties

One reason why I believe in a long future for Christianity is that every time it makes any advance it finds itself faced with a thousand new duties.

If all the objectives of all today's Church programs should be attained right away, we should find not that we could now lay off and take it easy but that we had a lot of brand-new problems on our hands.

There were drink evils a-plenty, but no drink problem, until the Church took on temperance work, which was only about a hundred years back.

Just think how busy we've been since then, on that one job alone—Bands of Hope, W. C. T. U., Anti-Saloon League, Prohibition, and now, seemingly, most of the old fight to be fought over again.

So it is with war, which was scarcely at all on the consciences of the Churches when I was young. The more we see how war and religion don't mix, the more work we have cut out for ourselves in that field of effort.

And look at our new sense of social responsibility. I was already a young business man when the Social Creed of the Churches was first adopted. It's given all of us plenty to do since then.

And there's religious education. I'm not always sure where the religious educators are headed, and in that I resemble even some of them.

But I know we can't go back now to the comfortable lesson leaves of my youth, with nothing more educational than the superintendent's questions on review Sunday, such as his thriller that I've always remembered: "And what did Peter do then, hey?"

To me, religious progress means a lot of people starting to serve God, each moving out on his own path from one center. The further they go, the wider becomes the spaces between the individuals, and that space is filled with interesting and important things to be done, things which nobody at the start knew were there at all.

That's part of what John Robinson meant when he said goodbye to the "Mayflower's" passengers as they started for "a stern and rock-bound coast."

And, just for a bit of mental exercise, think what new work for Christians grew out of that little ship's one voyage!

Suffering in God's World

(An excellent discussion of a theme in which all of us should be deeply concerned, read at the Lancaster Spiritual Conference and published by request)

ROBERT F. REED

The problem of suffering is a difficult one. It is tantalizing, even exasperating, at times, to some of us who in other respects ordinarily are docile and mild-mannered people. It tries the mind and heart of many a one who may be obliged by unavoidable circumstances to take it up. It frequently baffles even those who seemingly are best equipped to wrestle with it. Men in the past often came away from the task regarding it as a problem dealing with well-nigh insufferable obstacles, if not as one wholly impossible of solution. Occasionally men of other days came to feel that one or more factors necessary to a proper solution were missing. A man a few years ago, we are told, visited a certain roof-garden in New York City. He acted suspiciously. A second man approached him and learned from him that he felt that life was too much for him, and that therefore he was about to end it all by jumping off the building. The second man prevailed upon the first to sit down alongside of him and to talk matters over with him. In a few minutes the two men hand in hand walked up to the parapet and together stepped off into oblivion.

Not unmindful then are we of the nature of the task before us on this occasion. We are fully aware of the danger that we may readily provide a 20th century instance of a fool rushing in where angels fear to tread. We deem it hardly necessary to state that we do not presume to speak with precision on this problem. No doubt, you will readily recognize the connotation that we shall offer you. I am not naive enough to entertain the hope that I shall be able to beguile you with the idea that you are actually getting a new brand. But I fully trust that I may be instrumental in having you see at least, that whatever I shall have to offer, was prepared for you in a percolator, however crude in its workmanship it may be, that has, if not the distinction, the peculiarity, at any rate, of being my own make.

Suffering is evidence of a want of harmony with one's environment. This is a definition, only a definition. But as such it is broad enough to embrace suffering of

I WOULD BUILD A CHURCH

A Prayer

I would build a Church that is big enough for Thee, O Lord: for its foundations deep I would take Thy love, and for its walls Thy strength more enduring than the mountains; for its spires the yearning heart of human-kind; for its windows Truth, and for its music the song of happy children coming home. Amen.

—Addison H. Groff

every kind. The person who suffers bodily, or in any other manner, is not at one, not in full accord with his surroundings. Whether he himself is to blame for what he and perhaps others as well regard as abnormal in his life is one question. Whether his surroundings are less than they ought to be, less than those with which he ought to be satisfied, is another question. In other words, the reason for his suffering, on the one hand, may be subjective. On the other hand, however, it may be objective. It may be that the forces about him are bringing pressure to bear on him to mend his ways. It may be too that he has ideals for himself that are hopelessly beyond his reach. He may become like unto "a beast maddened by a vision of perfection." He may easily overestimate his ability and in the end know the bitter experience of frustration. As we mortals view matters Prometheus owed his pains to a very commendable ambition. But the gods were apparently not ready to share their secret with men. Hence according to Aeschylus, Prometheus was bound and Prometheus suffered indescribable agony. According to the interpretation put upon his deed by men of old, he overstepped his prerogative as a mortal, and was punished for his arrogance. We of today may not view the matter in the same light, but instead we may actually applaud Prometheus for his act. We utter nothing in any way profound when we

suggest that what the poet tells us of Prometheus is his way of stating what we in our prosaic, matter of fact manner, mean, when we say that man always had to pay dearly for every step onward and upward. But in any case, as then, so now, there is a lack of harmony between men who suffer and their objective world. However, even though our definition is accepted as in a general way correct, the question after all remains, why is there such a want of harmony between man and his surroundings in a God-made and a God-controlled world?

The fact that there is suffering, even much suffering, need not detain us for any length of time in the development of our theme. To establish the claim that all living creatures suffer would be the easiest part of our task. We often hear it said that God had only one son who did not sin, but that He never had a son who did not suffer. While from time to time there is some one here or there who has the temerity to call into question the first part of the statement, we seldom, if ever, meet any one, whose opinion is worth weighing, who is not perfectly willing to subscribe to the second part of the dictum. Suffering marks our coming into the world and it marks our going out of the world. From the cradle to the grave suffering attends most of our waking hours. While the first cry we utter may not be an evidence of real pain—only supposed to be such by a fond but mistaken mother—and while indeed many a cry we utter later on may likewise be no evidence of real pain, nevertheless, again and again, in the course of our life, we feel the fangs of suffering penetrating not only our flesh but very often also burying themselves deep down in our vital parts. Then, moreover, we have no difficulty in picturing to ourselves others whose misfortunes are far beyond anything we have ever been called upon to endure. Alas, there is so much tribulation of all kinds all about us that we may very properly speak of life as an endless trail of suffering.

Again, we do not want to overlook our brothers, the dumb brutes. It no doubt is true that the animal kingdom is built on

a different plan from that of man, and that therefore animals are less susceptible to what would be pain for us. Yet no rationalizing on our part will get us to believe anything else but that, for example, if animals overeat they too will have to pay in some measure of discomfort for their indulgence, that when they are torn asunder, limb from limb, they too feel it, as do human beings, when that happens to them, that when their groups are broken up, they too know what it means to suffer and for a time thereafter—not indeed for as long a period as men do—they too mourn for those who were cruelly snatched away from them. The robin, it is true, only for a day, although a day in the life of a robin may be as long as six months in the life of a man, nevertheless calls incessantly for her young, which were wantonly destroyed by thoughtless boys, or by the natural foe of birds, the cat. It is difficult to interpret the behavior of the mother bird at the time in any other light but that of intense suffering.

Too much of our suffering, far too much, is due to others with whom we associate. Just what part of our unpleasant experiences we may rightly ascribe to others it is difficult to ascertain. Because of the fact that we are certain that men ought not to make life more of a "long valley of unbroken shadow" for one another than it actually already is, we are apt to blame others for too many of our hardships. But there can be no question that many pains thus endured should never be inflicted by one man upon another. If men were more considerate of others, if they were at home on a higher plane of life, if they were more civilized, if they had a larger measure of the spirit of their heavenly Father, then much suffering would never become known unto their fellows. The phrase "man's inhumanity to man" is an old one, but from all appearances there is as much inhumanity stalking about today as ever. The day of slavery with all its abuse and violation of personality is over. But under other names the practice is continued today not only secretly but even openly. The suffering caused by the depression is prolonged by reason of the fact that the "haves" are not yet ready to share at least more of their privileges with the "have nots." The hectic years that are upon us right now remind us very forcibly that much of mankind's suffering is due to the maladjustment between the members of the different strata of society, or to that between the several members of the same stratum. Try as we will, some of us find it rather difficult not to believe that there is an improper distribution of the material things of life which we rightly or wrongly still feel that we should enjoy if we could obtain possession of them. Perhaps we ought to remind ourselves of the truth proclaimed long ago that life consisted not in the abundance of the things we possess. Nevertheless many a one can't get away from the idea that if he were not deprived of so many a so-called blessing that others not only enjoy but oftentimes actually abuse and waste, it would be much easier for him to play his part well here, and at least take a more genuine interest in the better day that is to come. We recall that the Saviour said of a certain group of men who caused others to suffer needlessly, "It must needs be that offences come, but woe to that man by whom the offence cometh." Did He mean to say that as long as men are what they then were they simply cannot help themselves, they must make life more or less miserable for others? We do not know. But we do know, that as then, so even today, and many of us feel that today in an exceptional manner, the wrong thus done is only too evident.

Again, much of man's suffering is due to his neglect of the simple rules of life. We knowingly or unknowingly break such rules all too frequently. Inevitably suffering follows. And there will be, there can be, no let up here until we learn these

rules and observe them. As long as we break nature's laws we must pay nature's debt. So long as we do not know, or so long as we do not care to recognize the fact, that fire burns, and are simple enough to play with it, we are bound to suffer. Many a one innocent of the pitfalls hidden along the highways of the financial world has recently learned that it is a road beset with great dangers for ordinary mortals. Not a few ministers, it is somewhat painful to state, were caught in the company of the lambs, dabbling in the pleasures and rosy promises held out to the unwary. Thus by their example, the men of the cloth have furnished quite up to date occasions to the laymen, our "hard-headed business men," no matter how foolishly they themselves acted, for the cry, that ministers generally are poor financiers. So also, so long as we are not impressed with the universal and inescapable fact that the elements have no pity on us when we come into conflict with them, not even on our ignorance, so long we shall have to know pain in one or more of its many forms.

But could we not and do we not often ward off the sufferings that the elements might cause us? By exercising a little

REPUTATION VS. CHARACTER

(A Confession)

Help me to do all I can
To be what people think I am.
I'm not, as they say, really kind—
To others' needs I'm often blind.
I'm not brave and true,
But selfish, and unfaithful too.

I think I do have grand ideals;
But while I dream and nobly dream,
There are drab days when even these
Seem so far off and so unreal.
I stumble—I fall;
I'm not what others think, at all.

—Madeline L. Niering

Catasauqua, Pa.

foresight and ingenuity, do we not at least check their power? At the approach of a storm, whether we are on land or at sea, if we are sufficiently alert, we may obtain shelter, and thus we do lessen the suffering that would otherwise overtake us. Fires after all are due to negligence on the part of man somewhere along the line. Even lightning in the future may be more completely under man's control. It is true that the severe storms of our cold winters may, and often in fact do, cause untold suffering among the deserving poor. But after all the question of the old Indian remains, who when told of the poor and their suffering, to be found among the pale faces, asked, "Have they no friends?"

Thus people suffer. They even suffer very much. In the first place, it seems as though there was an absence of all reason in connection with a good deal of the suffering that overwhelms the children of men. It is difficult to figure out why some persons should suffer as they do. Some people are never able to see just what can be gained through their own or others' handicaps that might not as well have been attained in some other way. It is easy for some of us to see what the colored poet meant, who cried out,

"Yet do I marvel at this curious thing
To make a poet black and bid him sing."

There will no doubt always remain unsolved mysteries, so-called unmitigated calamities, unrelieved, irretrievable disasters, irreparable losses. In some instances, to appear on the scene after the storm has blown over in order to pick up whatever may still be salvaged serves only to aggravate the injury and loss already sustained. Moreover, we suffer either be-

cause of our ignorance or foolishness, or else because of the thoughtlessness or selfishness of our fellowmen with whom we must of necessity associate. We used to put the matter in a somewhat different way. Sin was the one word that explained everything. Men suffered because of sin, their own or those of other people. That procedure in the end was nothing more than an attempt to hide back of the protecting shelter of a definition. We brush whatever shelter was thus afforded aside by asking, why sin? Then finally it ought to be said that men suffer, and in a keen manner too, because they being what they are, simply cannot, and would not if they could, escape suffering, inasmuch as they must identify themselves with such of their fellows who are more or less unfortunate, and who are therefore in need of both the sympathy and the help of their neighbors and friends.

But tracing suffering to its source and even accounting for its origin is not enough. If we were to go no farther our procedure would satisfy neither the heart nor the mind of the children of men whose lot it is to know pain in one or more of its varied phases. The question still remains, why should there be so much suffering, merited and unmerited? Why a world in which it is necessary for so many people to suffer so much? Why a world in which all people must suffer more or less? Why were we not created capable of going through life with the ability or the wisdom that would enable us to escape the suffering caused by our ignorance or inexperience, or that due to the want of consideration, the greed, or the inhumanity on the part of our neighbors and associates?

A brief and perhaps the best answer to the foregoing question, no doubt is, that the architect of the universe did not want to make a world without suffering; that he very likely could not have made such a world and at the same time have accomplished for man what He has in view for him.

For some people there is an even more simple and conclusive answer. It is that we are living in a godless world. We are a very small part of a sum total that is generally indifferent to us, a world of unfeeling chance, a heartless world.

"The world rolls on forever like a mill,
It grinds out death and life and good
and ill,
It has no purpose, heart or mind or will."

Whatever else may be true of the power back of the phenomena we know as the universe, it seems to take no particular interest in either man or beast. Just as all other objects that constitute a part of the world, move along, and in the shuffle and turmoil, are marred, or made, or else ruthlessly destroyed, and then cast aside as worthless, and thereafter others come forth to take their place, only to receive the same treatment, so likewise all living creatures including man, take their place along with inanimate objects and are meted out the same consideration, and are given the same cuffs and kicks and rebuffs, only like the rest of them to be cast aside and forgotten in the course of time. As we treat and abuse our Fords and our Packards, in our section of the country I would be safe in saying, more frequently the former than the latter, using them until we of necessity or from choice, at the suggestion of other members of the family, or oftentimes because of those telling facial expressions on the part of our neighbors, as we come and go, are obliged to scrap them, doing this however when the time comes without the slightest feeling of compunction, with no emotion at all other than that which is connected with the effort of writing out a check for a new Ford or Packard, so far we poor mortals in the presence of the forces in whose hands we are. We need not tarry to cite instance after instance where human beings counted no more than things. Many germs and minute forms of life are

crushed by the foot of man and beast. Men have their own affairs to attend to. Certainly they have no time to give much consideration to the lower forms of life. They must not be supposed to take into account the feelings of the lower creatures. Are we like these lower forms of life in the eyes of the higher powers, if there be such, who have their own ends to serve and therefore cannot be expected to consider our welfare?

If men can be satisfied with the no-god idea of the universe, there will still be as much suffering as before, but the problem itself can then very readily be solved. The children of men must take their place alongside of other objects. Men must not look for special favors, whine for exceptional treatment, nor must they complain when they are being roughly handled. It is perhaps in one respect unfortunate for men in that they are of a finer workmanship—more sensitive to the treatment that the world metes out unto them,—but after all as other objects and creatures are buffeted about and have to take whatever painful experiences are coming to them, so likewise must men and women take the raps of destiny, and therefore expect to be tossed to and fro without any special consideration.

But the objection to this position is that it does not satisfy us. It does not still the cry of the heart. We cannot get away from the conviction for any length of time that the heart of the universe is not blind unfeeling force. There is something deep within us, welling up from underneath, casting aside all doubts, that insists upon it that there is someone at the center of things that has a heart. For some reason we cannot but believe that the purposes of the world are after all good. There is something within us that cries out in spite of the superficial appearance of things, that there is some one who made the world, and indirectly us its creatures, and that this creator is vitally interested in us. It is this conviction that enables man to carry on in spite of the long odds of untoward circumstances by which he is confronted as he moves on through life.

From this point the argument usually takes this course. If there is a God who is really interested in us, one of two things must be true of Him. Either His power is limited, and He is unable to help His people, or else He is not kindly disposed toward them. For certainly, the argument continues, no God whom men can properly call their Father would allow any of His children to suffer as countless numbers do. Either horn of the dilemma will oblige us to sacrifice an attribute of God that we can't afford to lose. If God is not powerful enough to protect His people, then it follows inevitably that He is too much like other finite beings whom we know and who are as impotent as we ourselves are. If on the other hand, He is not sufficiently interested in us, or if He is not kindly disposed toward us, not good enough at heart to want us to escape any needless suffering we endure, why then certainly He is not the God we need and are looking for, not the God whom we desire to worship and can worship.

Especially is it incumbent upon a good God to look after His own people, people who sincerely try to do His will, and earnestly make an effort to carry out His purposes. The thought more or less commonly entertained, however arrived at, that God must thus deal with His children, has in the past been subjected to very severe tests. For alas, God's people are not exempt from much of the suffering mankind is heir to. The best one among us was known as "the man of sorrows."

Is there then no helpful solution to this very old and dark problem, this problem that keeps on thrusting itself at men? Is it not possible to arrive at a solution that does no violence to God's character? Of course there must be a solution somewhere, else life would really be the great-

est of all enigmas, more of an enigma than it actually is. No doubt, in God's mind the end of our creation must be something other than freedom from pain. God at great cost to himself and to men likewise, undoubtedly is working out an end so glorious that by and by we shall come to see that after all we did not pay too much, did not make too great a sacrifice for the goal we shall then have attained. That goal, it is very easy to see, cannot be unearned happiness in this life.

Men suffer, God knows it. Men suffer not because God does not care. They suffer on the contrary because He does care and care very much. Nor is it correct to say that God would gladly keep men from suffering if He could. They suffer and through suffering they will ultimately attain unto the heights He has mapped out for them. They suffer because God in His infinite wisdom has not worked out a plan superior to that of suffering by means of which they with His help can unfold God-like characters. They suffer because in a world such as ours there is no way other than that of suffering for man. Men being free moral agents, endowed with the power of choice, may make wrong choices and in consequence involve themselves in suffering. God did not want

SHOW YOUR LIGHT

The path of right is scented sweet
With tenderness so rare;
The path of wrong is jagged and steep
With caches of despair.

Pray choose to walk the best you know
And do the things you ought;
Thus ever have your light to show
That you've in honor wrought.

—Harry Troupe Brewer

Hagerstown, Md.

to make men like unto robots. A robot has no life of its own, no power within itself to adapt itself to any change that may unexpectedly take place in its surroundings. Robots do not have the power of self-determination. They are not built to meet society's exactions. They can't go wrong. Neither can what they do be called right. They are mere mechanical instruments. Robots do what they are made to do. They do only what they are made to do. But God in creating man has an aim in view higher than that attained by robots. To put it beyond the power of man to do wrong he has to be made a robot. To make it impossible for man to suffer he must become less than man. Men do what they want to do. God wants them to do what is right and what they themselves know as right. They suffer when they do less than that which they feel that they ought to do. God then, as it were, approaches them and seeks to help them to unfold worthwhile characters out of what may still be available unto them. He wants them to convert even their errors into helpful lessons. Because they for some unaccountable reasons are satisfied with less than the highest and best of which they are capable, God looks upon man in pity when they make wrong choices knowing that there are difficult days ahead. Suffering then on man's part is consistent with God's goodness. Nor need we think that God was surprised when He noticed that men took a course that spelled suffering for them. It was not an accident in the sense that God was not aware of its possibility from the beginning. Suffering is not an experience that a better and a wiser God could have helped men to escape. Our sufferings are the means clearly foreseen, though not necessarily or-

dained, as men used to say, that will help us to unfold our God-like personalities.

Suffering is not an element that in some unexplainable manner crept on the scene, and thereafter had to be dealt with. No, suffering plays not an incidental but a rather prominent part in our life. Its possibility was not only foreseen before it appeared, but when it presented itself it was accepted readily as a means of great value in the process of unfolding the character of men. It is in this way that we get much of our training for time and very likely for eternity.

This matter of training suggests the figure of suffering as the school of life. We recall seeing the phrase for the first time, as applied to the problem of suffering, in Channing's works. We have often come across the expression since. We like it more or less. However, it does not wholly satisfy us. Is "of life" an attributive genitive or is it an objective genitive? Is it life's school, or on the other hand, is it a school, or even the school, for life? Does suffering, rightly approached, philosophically encountered, and fully appreciated, enable us to see life at its best? Is suffering after all not the experience, though often enigmatical, that in a large measure equips us for time and for eternity. Suffering, however, is not the school of life in the sense that it is the sum total of the training to which we are subjected. There is certainly more to life than mere suffering, and much more too at that. Suffering may be one of the schools of life, but to be sure there are many other schools. If it were not for the peculiar experiences we have in the school of suffering, experiences that bring us face to face with occasions that teem with brutal facts, we would not think and speak of it as we so frequently do. We wonder why we should be called upon to deal with these hard facts. On the other hand, we take the more agreeable experiences that are ours in other schools that we are permitted to attend as matters of course. But we readily see that life is made up of a large variety of experiences.

Perhaps it would be more nearly correct to speak of suffering as one of the branches of study in the school of life, and not as the whole curriculum. For while suffering may be one of the major branches of learning, that still does not warrant us to speak of it as though it were the only matter claiming our attention.

Suffering is the school of life in that it never for any extended period of time lets us have a vacation. True, there are brief intervals of freedom from pain between the sieges of suffering. During such periods we are either recuperating from the effects of the trials we lately passed through, or else are accumulating strength by means of which we may be able to face the new difficulties about to confront us.

Not forgetting then the limitations inherent in the figure of speech that we employ, viz.: suffering the school of life, imperfections that are almost self-evident, let us see of what service the figure may be in developing our theme, let us see what lessons it may after all teach us, relative to different attitudes that we might assume. The first observation that we may safely make, is that attendance at this school is compulsory, and not for a brief period of our life only, but for the entire span. And as there are children who do not like school, so in our case most of us regard the school of life as a hard school, and not a few of us ever regard it as a very hard school. Moreover, I am afraid that the lessons to be learned in this school are not by any means at all times thoroughly mastered by us, to the complete satisfaction of our Teacher. This too is what usually happens in all schools that children attend against their will. Of course they study after a fashion, and of course they likewise learn only after a fashion.

Looking at suffering then under the fig-

ure of the school of life, we notice the various persons and interests that enter into all regularly organized schools. At this time in the history of education the pupil-centered school is being stressed. Not to mention the several phases of such a

school that receive emphasis to an absurd degree, we do wish to call attention to the fact that in this school the pupil's interest is rightly regarded as primary, first, last, and all the time. Schoolmen whether teachers or directors cannot too often re-

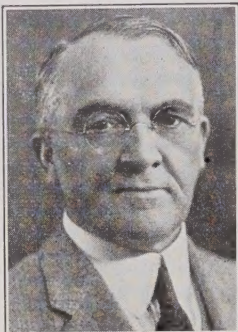
mind themselves of the fact that the school with which they are associated exists mainly not for them as adults but for the children in whose behalf they as officers and teachers occupy their several positions.

(To Be Continued Next Week)

NEWS IN BRIEF

OUR NEW SECRETARY

We are pleased to announce that Elder Edw. S. Fretz, of Collegeville, Pa., has accepted the office of Secretary of the Department of Business and Real Estate of the Board of Christian Education, succeeding Rev. Dr. Albert S. Bromer, who resigned because of failing health.



Edw. S. Fretz

Few laymen in our Church are so well and favorably known as Mr. Fretz, who has long been an Elder of Trinity Church, Pottstown, Dr. J. Hamilton Smith, pastor. A few years ago he retired from active business to give his time to religious and civic affairs. He has been Vice-President of the General Synod and Eastern Synod and is President of the Reformed Churchmen's League. He has served as Governor of his district for the Rotary Club and was in charge of CWA work in Montgomery County. He has been for some years Treasurer of Ursinus College. Mr. Fretz, who will have his office on the first floor of the Schaff Building, enters upon his new work today, Nov. 1. Dr. Henry I. Stahr has charge of the duties of Executive Secretary until Jan. 1, when Dr. Paul S. Leinbach is again to assume this responsibility.

CHANGE OF ADDRESS

Rev. Marcus J. Engelmann from Japan to 99 Claremont Ave., New York, N. Y.

BOWLING GREEN ACADEMY

Yesterday we had our first snowflakes. Winter winds were blowing and warm coats were most welcome. We also are ready this morning to welcome and to say "Thank you" for the several contributions received for our salary fund. To the amount reported last week, we add \$27, making our total \$63. "A Friend" at Egypt, Pa., sent us \$10; Miss Mame B. Gabel, \$10; the Rev. Wm. S. Gerhardt, \$2; and Mrs. Anna D. May, \$5. Please make all checks payable to Dr. Paul S. Leinbach, 1505 Race Street.

ATTENTION! BOOK NUMBER CONTEST

The "Messenger's" annual Book Number will be issued on November 29, and we aim once more to feature the contest which has aroused so much interest among our readers in recent years. We desire to publish again a few letters from the men and women of the big "Messenger" family which tell us in YOUR way, and from YOUR point of view, WHAT BOOK YOU HAVE READ DURING THE PAST YEAR THAT YOU HAVE ENJOYED THE MOST, THAT HAS HELPED YOU THE MOST, AND THAT YOU WOULD MOST LIKE

OTHERS TO READ. The "Messenger" offers a prize of \$5 for the best letter of NOT MORE THAN 200 WORDS on the above suggestion. Books will be given to the writers of the letter ranking second, third, fourth, fifth and sixth. All such letters must be in the Editor's office by November 12. (Name of titles, authors and publishers must be given at the top, but will not be counted in the 200 words.) Write plainly on one side of a sheet and give an assumed name to your article, giving your name and address on a separate sheet. Will you, in this way, help to "pass on" the best books to other readers? There are many who say that they have been inspired to read good books by the suggestions in this Book Contest in the "Messenger." The time is short. Won't you do it at once? We greatly covet your co-operation—and do it within 200 words!

Good morning, have you joined the American Red Cross?

Rev. and Mrs. George A. Gaiser, of West Alexandria, O., are rejoicing over the arrival of a baby son on Thursday, Oct. 18.

A Girl Scout Troop was organized Oct. 19 in St. John's Church, Lansdale, Pa., Rev. A. N. Sayres, pastor.

Reformation Day was observed in First Church, Phila., Oct. 28. Rev. G. H. Gebhardt, pastor, and Dr. Walter Obold, gave an excellent account of our new Evangelical and Reformed Church.

The two congregations of Rev. Samuel E. Lobach, Waynesboro, Pa., have a record for seven years of paying their Apportionments in full quarterly in advance. The fourth and final quarter of their 1934 Apportionments was paid early in October.

Only \$1 a year makes you a member in good standing of that great humanitarian and patriotic organization, the American Red Cross. Join now.

The November Party of the Women's Social Union of the Reformed Churches in Philadelphia and vicinity will be held in Heidelberg Church, Broad and Grange Sts., on Nov. 8, at 8 P. M. Come and see a Century of Progress.

Abbottstown congregation of Gettysburg Classis, Rev. H. E. Sheely, pastor, has paid its Apportionment in full for the first time in about ten years. The congregation is now making its Every Member Canvass.

Rev. Alex Harsanyi has just sent in the renewal of his subscription for the 40th year. He tells how he enjoyed every issue of the "Messenger" and counts it a great pleasure and privilege to be on the list of subscribers.

A PRACTICAL SLOGAN

A "Messenger" Endowment is an endowment for the benefit of every Board, agency and institution of the Reformed Church.

—Now and Then.

THE REV. EUGENE BOROS

We regret to report the death of one of our faithful Hungarian pastors, the Rev. Eugene Boros, of Chicago, who passed away October 24. An account of his life and labors will be given later.



The Rev. Eugene Boros

Rev. H. S. Nicholson writes from Ft. Lauderdale, Fla., that he has sufficiently gained in health to go about again at a slow pace. He says there are already many tourists on the Southeast coast of Florida, which is one of the best places in the world to spend the winter.

Dr. E. J. Cattell will be the speaker at the dinner of the Trinity Men's Club, Broad and Venango Sts., Philadelphia, Thursday Nov. 8, at 6.30 P. M. Tickets are 75c and can be ordered from George Bower, Treasurer, 4028 North 12th St.

West Susquehanna Classis is preparing for the Kingdom Roll Call by holding two conferences on November 8th and November 9th for the two sections into which the Classis has been divided for this purpose. Dr. Albert S. Asendorf is Chairman of the Classical Committee in charge.

The Holy Communion was celebrated in the New Goshenhoppen Church, East Greenville, Pa., Rev. Calvin M. DeLong, D.D., pastor, on Oct. 14, morning and afternoon, with 966 communing. 5 new members received, 2 by letter and 3 by renewal. Rev. C. E. Schaeffer, D.D., assisted in the services.

Holy Communion was observed in St. John Church, Sadler, Oct. 7; Bethlehem, Stiltz, Oct. 14, and St. Paul, Shrewsbury, Oct. 21, of the Shrewsbury Charge, Rev. Chas. M. Mitzell, pastor. At Stiltz a class of 11 catechumens was confirmed. Rally Day was observed at St. Paul on Oct. 14, and Bethany, Oct. 28. On Oct. 28, the pastor gave the address at the Rally Day services in Grace Lutheran Church, York.

Rev. A. F. Dietz, Salem Church, Shamokin, Pa., discussed the "Unified Church School Program" at the recent sessions of the Pennsylvania State Sabbath School Association at Indiana, Pa., and subsequently before the Potomac Synod at Chambersburg, Pa. In Salem Church the fall season finds appropriate decorations

in the several departments. Gifts of high chairs will be appreciated for use in the Nursery Department. The assistant pastor Rev. John Smeltzer, has been called to the charge at Morrison City, Pa.

The Palmerton congregation of East Pennsylvania Classis went to self-support two years ago and has had a hard struggle, but under the leadership of its pastor, Rev. Clarence E. Whetstone, went through the summer without having to borrow money to pay current expenses. It forwards its benevolent money every month and has already paid a good proportion of its 1934 Apportionment.

More members partook of the blessing of the Holy Communion at each of the 4 services this year than last, in the Church of the Incarnation, Newport, Pa., Rev. W. D. Mehrling, pastor, and a greater number communed at least one time. There are to date 12 more unconfirmed than last year. The Mid-Week worship continues to be a help and a joy. The Perry County Y. P.'s Convention was conducted in this Church, Oct. 26-27, with 4 sessions and a banquet. The night preceding the Young People of the Church presented a play.

On Oct. 20, at 6 P. M., in the Consistory chapel of First Church, Lexington, N. C., Dr. J. C. Leonard officiated at the marriage of Dr. Jacob Calvin Leonard, Jr., and Miss Mary Louise Moffitt. The bride is the daughter of Mr. and Mrs. Jos. V. Moffitt, of Lexington, and is a graduate of Goucher College of the class of 1934. The groom is the only son of Dr. and Mrs. Leonard, a graduate of Davidson College and Jefferson Medical College. He took his internship at T. C. I. Hospital, Birmingham, Alabama, and was then resident physician there until he located in Lexington for the practice of his profession.

In Trinity Church, Turbotville, Pa., Rev. Walter R. Clark, pastor, the first Home Coming services held Aug. 26; large attendance. At the morning service a former pastor, Rev. J. C. Sanders, Marion, Pa., preached. A letter from Rev. Z. A. Yearick, D.D. Bethlehem Pa. pastor of Trinity Church 52 years ago, created much interest. In the evening a letter from a former pastor, Rev. W. J. Muir, Scottdale, Pa., was greatly appreciated. Rev. Clark W. Heller, Danville, Pa., brought the message. The choir in the morning and the large Junior choir in the evening rendered appropriate anthems. The flower decorations added much to the joyful occasion.

Central Ohio Classis held two consistory conferences on October 28th, one at Bucyrus, and the other at Lancaster, Ohio. The conferences were in charge of Elder John W. Weaver, Chairman, and Rev. George W. Wood, Secretary, of the Classical Missionary and Stewardship Committee. Besides the Kingdom Roll Call directors, pastors and members of consistories participated in the conferences.

A Worship Convocation will be held in Trinity Church, Pottstown, Pa., Dr. J. Hamilton Smith, pastor, on Nov. 8, 1934. The program follows: 10.30, the Holy Communion, the Rev. Charles E. String, celebrant; the Rev. Fred D. Pentz, assistant. 12-1 P. M., Noon Hour Recess. 1 P. M., paper: "The Gospels and Epistles of the Church Year", the Rev. Charles E. Schaeffer, D.D. 2 P. M., Discussion Period. 2.30 P. M., paper: "The Structure and Meaning of Our Holy Communion Service", by the Rev. M. D. Slifer. 3.30 P. M., Discussion Period. 4.15 P. M., the Vesper Service. The Rev. Elmer L. Coblentz, minister; the Rev. Harvey M. Lyttle, preacher.

The second son and fourth child of Dr. and Mrs. James J. Waygood of 3422 Warden Drive, Phila., was born Sept. 20 and named Charles McCauley, after Mrs. Waygood's grandfather, for so many years pastor of Second Church, Reading, and also after Col. C. A. H. McCauley, son of Rev. Dr. McCauley. It was Col. Mc-

Cauley and his sisters who presented the mail chute in the Schaff Building. Col. McCauley also assisted Mrs. Waygood's father, the late Dr. Rufus W. Miller, in organizing the Brotherhood of St. Andrew and Philip.

The Editor of the "Messenger" had the privilege on Oct. 28 of addressing almost 1000 boys of the famous Hershey Industrial School for Orphan Boys, built and endowed by the well-known philanthropist, Mr. M. L. Hershey. In the afternoon Dr. Leinbach preached at the great Community Service conducted under the auspices of the Hershey Community Club, which is under the direction of Mr. Carl T. Britton, born and reared in our Church. A great work is being done in that beautiful community, which has been founded, planned and inspired by the munificence of Mr. Hershey.

St. John's congregation, Red Lion, Pa., Rev. Oliver K. Maurer, pastor, had the pleasure of the presence of the congenial Circulation Manager of the "Messenger", Mr. Geo. W. Waidner, on Oct. 14. Up to the present time between 40 and 50 new subscriptions to the "Messenger" have been secured. The pastor has been busy the past few weeks giving Rally Day and other addresses outside the charge. On Oct. 18, the pastor and his family returned to his former charge at Linfield and gave an address to a large audience at a Home Coming service. St. John's joined with 3 other Churches of the town in a simultaneous S. S. Rally on Oct. 21. St. John's had 440 present and enjoyed a very forceful and challenging address by Hon. B. L. Scott, Head of the Bureau of Criminology and Correction, of the Department of Welfare of the State of Pennsylvania.

The Chairman of the Missionary and Stewardship Committee of Fort Wayne Classis, Rev. R. B. Meckstroth, believes that they will have almost unanimous support in Fort Wayne Classis in the Kingdom Roll Call. Nearly all of the congregations have Directors and are selecting their canvassing committees. Three regional meetings were held in the Classis on Friday, October 26th, one in Fort Wayne, another at Plymouth and the third at Vera Cruz.

The following comment in the bulletin of Grace Church, Frederick, Md., Rev. Ralph E. Hartman, pastor, is much appreciated: "A nickel is a nickel. It can be spent wisely or foolishly. The purchase can bring you a little return or a big one. A purchase for a nickel can be disposed of in a moment or it can be made to last a whole evening. You may have often said, 'Oh! it's just a nickel!'—and parted with it without any expectation of return. Here is something for which you pay a

nickel and it will give you a whole evening of wholesome, helpful reading. Become a reader of the 'Reformed Church Messenger'—spend an evening a week for a nickel with a 'Messenger.' By mail it costs \$2.50 a year. You may have it delivered at your home each week for a nickel. Try it, 'It's just a nickel.' Think it over by next Sunday—which has been designated Church Paper Day. For more details consult your minister."

"The Christian Steward" is the subject of the uniform Sunday School lesson on November 25th. This fits in beautifully with the plans for the Kingdom Roll Call which will be launched in very many of our congregations on that day. Stewardship represents a Christian's attitude toward his money, property or substance as part of his life and is a most excellent motive for giving. The Stewardship note is to be sounded strongly not only in Sunday Schools but throughout the congregations on November 25th.

The fall and winter program of Faith Church, Baltimore, Md., Rev. Frank A. Rosenberger, pastor, is well under way. Holy Communion celebrated Oct. 14, with large percentage communing. Student Alvin Forry, of Lancaster Seminary, made the address at Rally and Recognition Day, Oct. 21. Church Paper Day will be observed Nov. 4, with Mr. Geo. Waidner, of the "Messenger", as speaker. This congregation has adopted the Pay-On-Delivery Plan with Mr. Russel Debelius in charge. The committee for the Home Mission Board's "Dollar Day" appeal consists of Mrs. Geo. Dashiels, Mrs. Anna Greeley, Elder Otto Schmidt. Sunday evening services have been resumed with one service each month devoted to worship in pictures, worship in drama, worship in music, worship in sermon, respectively. The choir and Dramatic Club are co-operating with the pastor in this undertaking. The Consistory is planning for the Kingdom Roll Call.

Zion's Classis of Potomac Synod at its fall meeting received most enthusiastically the report of its Missionary and Stewardship Committee, Rev. Oliver K. Maurer, Chairman. There was a friendly discussion of the report for more than an hour. A fine co-operative spirit was shown by the Classis toward the Kingdom Roll Call. The Classis unanimously went on record to support the Kingdom Roll Call and as far as possible to start it on November 25th. The Classical Committee has been organizing the Classis to hold five or six conferences to put the program across.

In St. Paul's Church, Northampton, Pa., Rev. Sidney S. Smith, pastor, Rally Day observed Oct. 7, with Dr. Chas. A. Haff, General Supt., in charge, and Mr. Wm. Jones, Kingston, Pa., bringing the mes-

CHURCH PAPER DAY NOTE!

"We have observed CHURCH PAPER DAY for four years. Experience has demonstrated to us the effectiveness of having each year a definite day when, as a part of the services, the membership is called upon to, then and there, either renew their subscriptions for the MESSENGER or become new subscribers."

"We find this is the only business-like way to handle subscriptions for the Church Paper. As a result of this systematic effort the list has increased from 3 to 35 subscribers."

The happy experience of this pastor can be duplicated in any Charge if consistent, organized efforts be put forth each year.

THE TIME IS NOW. YOUR OFFICIAL CHURCH PAPER CLAIMS YOUR ATTENTION IN THIS CAMPAIGN. THE APPEAL IS URGENT! WILL YOU RESPOND?

REFORMED CHURCH MESSENGER

Circulation Department

sage. The large Church School orchestra presented special music. On Sept. 30, the musical organization opened its concert season with a program of sacred and classical music; a large audience encouraged Mr. Garrett Conover and his musicians; the 2nd concert will be on Nov. 25, when the Church choirs under direction of Miss Hilda Bachman and the orchestra will give an united concert. Besides the ministry of music, the religious educational program has been prospering. The pastor's Class for High School pupils meet on Monday evening with 32 enrolled. On Tuesday afternoons, the children of the elementary grades of the public school are excused at any early hour and 164 children come to the Church for instruction; 24 consecrated and capable teachers work in this school, and each grade has a project in conjunction with the lesson materials. The catechetical class meets on Tuesday evenings. A series of sermons on "Loyalty in a Day of Testing" is used Sunday evenings, and on "Forgotten Facts in Life," in the mornings. Attendance largest in the history of the congregation on Communion Sunday, Oct. 14.

In the minutes adopted by the Regents of Mercersburg Academy on Oct. 12, 1934, occurs this fine appreciation of a splendid Christian gentleman: "William Tell Omwake came of a family who have given distinction to this district of the Cumberland Valley, a family by whose abilities, generousities and fidelities Mercersburg Academy has greatly benefitted. By virtue of his earliest training in a noble home, by conscious and unconscious influence of most excellent parents, by the native bent of his spirit and opportunities conscientiously improved he was made ready in body, mind and spirit for his honorable and happy career as good citizen, beloved kinsman, devoted friend and faithful Christian. His service to the Board of Regents of Mercersburg Academy began in 1906 and continued with inspiring fidelity unto the end of his life. Even when bodily infirmity offered a sound excuse for relaxing his devotion, he never thought of such an excuse but filled his place full, revealing the staunchness of his heart. Both as lawyer and banker, as well as in many official relations as director and counsellor, he enjoyed the perfect confidence and sincere respect of all his associates. He will be greatly missed by a legion of friends and comrades in Waynesboro, Greencastle, Mercersburg and over a wider area where his family name has been a symbol of integrity, sound judgment, patriotism and loyal service to the best institutions and higher interests of mankind."

Maryland Classis is heartily supporting the Kingdom Roll Call program. Three conferences of the directors in charge of the Roll Call in congregations are being held under the auspices of the Classical Missionary and Stewardship Committee, —one for the congregations in Carroll County, another for those in Frederick County and the third for those in Washington County. The Classical Committee, Rev. Felix B. Peek, Chairman, is telling the members of the congregations that "The best way to answer to your name in the Kingdom Roll Call is to place your name on the pledge card with a good subscription to Benevolence written thereon."

In the Bear Creek, N. C., Charge, Rev. W. S. Gerhart, pastor, a week of special services held in Bethel (Bear Creek) congregation, according to custom, the week following the 4th Sunday in August. Rev. Huitt Carpenter brought the messages. At the Preparatory service, Sept. 22, 5 young men, members of the Catechetical class, were received by confirmation. On Sept. 15, Miss Nellie Harlocker, active in Bethel, was united in marriage to M. M. T. Larnhardt, at the parsonage. The annual Harvest Home and Thank Offering services held Oct. 14. The picnic dinner on the grounds offered an opportunity for fine

fellowship; both morning and afternoon services were inspiring. At Boger congregation, for the 2nd time on Sept. 30, a similar program was carried out, with Harvest service in the morning, picnic lunch and Thank Offering service in the afternoon. Special services held 1st week in September. On Sept. 14, a congregational supper held in St. James Church, Mt. Pleasant. Mr. Brown McAllister, a public school teacher, made the address. The pastor presented a program for the year including 3 illustrated lectures on Indian work, on "The Book Goes Forth," and on Japan. Rally, Promotion and S. S. teachers' Recognition Day observed Oct. 7. St. James recently suffered the loss of 2 faithful members, Mrs. Horace Foil and Thomas Edmund Foil. The pastor of this charge is president of the local Parent Teachers' Association and of the County Council, and during the past year has made addresses to a number of the associations in other parts of the county. Preparations are in progress for a County Parent Teacher Association Convention at Mt. Pleasant on Nov. 8.

In Zion Church, Fireside, O., Rev. Bert E. Wynn, pastor, a Mission Band and Vacation Church School was held during the summer. 6 persons and the pastor were students at the Tiffin Summer School. Mrs. Wynn entertained the local W. M. S. for its October meeting, when the people increased the pastor's flock of chickens with a "pullet shower." The men of the Church replaced the old stone porch with a new concrete one at the front of the Church. Rally Day held Oct. 7; attendance 225. On Oct. 14, 180 present at Communion service; 1 new member received, making total of 20 for the year. 81% of membership communed this year. Harvest Home service, Oct. 21; besides a fine offering of fruit and vegetables, 125 jars of canned fruit and several chickens were given to the Home for the Aged, Upper Sandusky. On Oct. 29, the Workers' Conference of this section of the N. W. Ohio W. M. S. met in this Church. The C. E. meetings started on Oct. 14. The annual Thank Offering service of the W. M. S. will have as its guest speaker Miss Ruth Heinmiller, Nov. 18th.

In St. John's Church, Kannapolis, N. C., Dr. Lee A. Peeler, pastor, Rally Day observed Oct. 7, with largest attendance of this day in the School's history. On Oct. 7, the pastor spoke on "Christ and the Home" launching the Christian Home Emphasis. A group is now meeting for prayer and study on a week night using the book, "The Home and Christian Living," as a guide. At 7.30 P. M. on Oct. 7, the National Observance of S. S. teachers was recognized. Harvest Home observed Oct. 14; in the evening Men's Night was observed, and the theme, "The Place of Men in Church Work" was discussed by L. S. Holland, Fred Powell, J. T. Fesperman and W. B. Goebel. One of the largest Communion services in the congregation was observed Oct. 21; in the evening Y. P.'s Night was observed, with the playlet, "The Higher Choice," prepared by a committee of young people, Miss Willette Barger, chairman, splendidly rendered. The service was in charge of John Sills. Holy Communion was administered at Keller Church, Oct. 7, and at St. Paul's Oct. 14. A local W. M. S. has been organized at Keller. Plans have been made for the observance of Home Missions in the Charge during November. With the beginning of October, the pastor entered upon his 16th year as pastor of this Charge.

Paradise Church, Milton, Pa., Rev. Walter R. Clark, pastor, celebrated its 130th anniversary Sept. 21 and 23, with appropriate services. On Friday evening 250 were served at a supper, followed by services, when Rev. E. F. Faust preached the sermon, and his brother, Rev. Chas. Faust brought greetings; both are sons of Paradise. On Sunday afternoon, Rev. Thomas G. Jones, President of Wyoming Classis,

brought the message. The history of the Church was read. The first structure was a large log building used for both Church and School, having a movable partition. The present spacious brick edifice was erected 75 years ago. One of the first pipe-organs was placed in the Church 65 years ago and was recently rebuilt and renders acceptable service. Eight sons of the congregation entered the ministry. Among the outstanding ministers who served this Church was Rev. Daniel Gring, from 1835-53, whose son, Rev. Ambrose D. Gring, became our denomination's first missionary to Japan. This congregation has a record for exceptional devotion and liberal support to the Church. Recently the will of an elder deceased, Wm. J. Balliet, gave to several institutions of the Church; the Board of Home Missions and F. & M. College \$1,000 each, and a like amount to Paradise Church, and \$500 to Paradise Cemetery incorporated. At present a vigorous Church life is maintained and the Church also seeks to minister to the social welfare of the community.

Sunday, Oct. 21, was observed as its 70th anniversary by First Church, Mt. Pleasant, Pa., Rev. Paul T. Stonesifer, pastor. The only living former pastor, Rev. A. W. Barley, of Woodstock, Va., preached at both morning and evening services. Beautiful weather, an overflowing congregation and the presence of many former members and friends made it a great occasion. On this day choir and ministers appeared for the first time in gowns.

At its fall meeting, Juniata Classis expressed its hearty approval of the Kingdom Roll Call. There was practically unanimous feeling that it should be made successfully throughout the Classis. The Classical Missionary and Stewardship Committee has arranged for and is holding four conferences with directors and pastors at Morrison's Cove, October 25th; Hollidaysburg, October 29th; Huntingdon, November 8th; and Bedford, November 12th. The Chairman of the Classical Committee, Rev. Ralph J. Harrity, believes that Juniata Classis will put it across, judging from the responses made at the meeting of the Classis.

Woman's Missionary Society News

Miss Rosa E. Ziegler, Editor

440 N. 7th St., Lebanon, Pa.

Potomac Synodical W. M. S. Convention. A most interesting, inspiring and unusual meeting of the W. M. S. of Potomac Synod was held in Heidelberg Church, York, Sept. 25-27. It was attended by the largest number of delegates and visitors in its history.

The entire program, from the Fellowship Dinner to the closing impressive Quiet hour, was built around the theme: "The Challenging Christ." Phases of the theme, "The Call," "The Consecration," "The Comradeship," "The Cross," "The Crown," were discussed at the devotional services by Mrs. Robert Thena, Mrs. J. C. Rutter, Miss Mary Hoffheins, Mrs. J. S. Adams, and Mrs. Ralph Harrity. Mrs. James Runkle, Altoona, Dr. O. E. Keen, York, and Mrs. Conrad Clever, Shippensburg, sounded the keynote of the Convention at the Fellowship Dinner, Tuesday evening, when they ably presented the subject, "The Challenge of the Cross," in very inspiring and informing addresses. Dr. Keen gave a vivid picture of the Reformed Church born and nurtured in the cradle of the cross. Prof. William Rupp of Hood College, gave a challenging address on "Facing the World Crisis with Christ." The Holy Communion administered Wed-

nesday morning was most impressive and a fit preparation for the work of the Convention. The President, Mrs. J. L. Barnhart, of Baltimore, Md., in her quiet, dignified way reviewed the year's activities and accomplishments and challenged the women to renewed interest and devotion to the great cause we represent. Other special features of the Convention were addressed by Mrs. Carl Kriete of Sendai, Japan, and Miss Gertrude Hoy of Yochow, China. Both presented their work most inspiringly. A round table discussion took place Wednesday afternoon, led by Dr. G. W. Richards. Mrs. Milton Lang of the Evangelical Synod gave an account of the missionary work of her Church, especially among the lepers of India, in which work she and her husband have had an active part for some years. Miss Carrie Kerschner then compared the Woman's work of the two Churches giving details in which the 2 societies are alike and in which they differ. The 20th Anniversary program, Wednesday evening, was in charge of Mrs. I. W. Hendricks of Chambersburg. She had prepared and directed a spectacular pageant which portrayed the history of the Potomac Synodical since its organization 20 years ago, in Heidelberg Church. Mrs. Hendricks as "Mother Potomac" graciously received her 9 fair daughters, the presidents of the 9 Classical Societies, who in turn brought their Anniversary gift and presented it to the Synodical President. A Candlelight procession led by a large group of children singing "Follow the Gleam", followed by "Mother Potomac", her 9 daughters, and the ex-Presidents, closed the impressive service.

Encouraging reports from all departments showed all obligations for the year paid. Some of the Classical Societies gave special gifts such as \$500 Church Building Funds and several united and gave \$500 to the Home Mission Board for back salaries due our Home missionaries. The Treasurer, Mrs. Jarrell, of Washington, D. C., reported 20th Anniversary totals as follows: Home Missions, \$12,119.79; Foreign Missions, \$23,374.12; Thank-Offering, \$110,608.47; Life Members and Members in Memoriam, \$11,075; Budget and Miscellaneous, \$160,183.76, making a grand total of \$316,361.14. New members elected were: Pres., Mrs. R. S. J. Dutrow, Frederick, Md.; First Vice-Pres., Mrs. Paul Yoder, Codorus, Pa.; Second Vice-Pres., Miss Mary Hoffheins, Carlisle, Pa.; Rec. Sec., Mrs. C. D. Rockel, Altoona, Pa.; Cor. Sec., Mrs. J. H. Apple, Frederick, Md.; Stat. Sec., Miss Ruth Gillan, Chambersburg, Pa.; Treas., Mrs. Thomas Jarrell, Washington, D. C.

Schuylkill Classis Fall Meeting. The Fall Meeting and Worker's Conference of the W. M. S. of Schuylkill Classis was held Sat., Oct. 13, at Frieden's Church, New Ringgold, Rev. T. J. Schneider, pastor. Mrs. John Lentz, the General Synodical representative, gave valuable advice and recommendations for the betterment of local societies. She stressed the necessity of "Enlarging Service", by being more like Christ and by following the road of service. The informality of the noon lunch hour seemed to bring the delegates into closer fellowship. After the noon hour, reports were given by Miss Ella Sherer, Schuylkill Haven, of the Eaglesmere Conference; by Mrs. Theodore J. Schneider reporting the Convention of the W. M. S. of Eastern Synod at Lebanon; and by Miss Helen Lightcap who reported on the Collegeville Conference. Other reports were given by Miss Bessie Fromme and by Mrs. Minnie Reitz. Rev. Mr. Schneider, the local pastor, pleased the audience by giving 2 beautiful organ selections. The pastor also had charge of the devotions. The closing devotional service was led by Mrs. Noah Fravel, of Cressona. The Spring Convention is to be held in St. John's Church, Orwigsburg, Rev. Howard Ziegler, pastor.

Lehigh Classis W. M. S. Convention. The 41st Semi-Annual Convention of the

W. M. S. of Lehigh Classis was held Thursday, Oct. 11, in St. John's Church, Slatington, Rev. J. Maxwell Paine, pastor, with an attendance of 95 delegates and many visitors. Mrs. Charles Bachman, President of the Society, presided at the morning and afternoon sessions. Glowing reports were given by the delegates who attended the Convention of the W. M. S. of Eastern Synod at Lebanon. The Collegeville delegates gave their reports in the form of a Round Table Conference. The addresses of the afternoon were made by Rev. J. Mori, Japanese missionary at large on the Pacific Coast and Prof. Charles LeGalley, a missionary home on furlough from Japan. Each spoke about his field of work and the advancements made by missionaries in new and old fields of mission work.

Tohickon Classical W. M. S. Institute. The missionary Institute of Tohickon Classical W. M. S. was held in Zwingli Church, Souderton, Sat., Oct. 13, with an attendance of 276. The morning session was devoted to an address by Miss Ruth Heinmiller and conferences of the various departments. After a box luncheon, the Rev. J. Mori spoke on the Japanese work in the U. S., Miss Heinmiller and Mrs. Spotts spoke briefly, and Miss Minerva Weil presented the missionary work in China in an inspiring address. The afternoon offering of \$25 was sent to the Fund to return "Mother" Hoy and Gertrude to China.

The Workers' Conference of Lehigh Classis will be held at Mickley's Church, Thursday, Nov. 15. We are anxious that all local Society Officers and Departmental Secretaries attend this Conference.

EDEN THEOLOGICAL SEMINARY

It was the privilege of the undersigned recently to address five Regional Conferences of the Wisconsin District of the Evangelical Constituency of our Church. These successive days gave opportunity of acquaintance with a large number of people whose acquaintance warms the heart the more over the union of our Churches. These Regional Conferences are inspirational and promotional in character and compare in design with the fall meetings of our Classes, but their attendance is much larger and more general from the Churches of the Regions.

The Evangelical and Reformed Churches of St. Louis and vicinity united in a great Reformation Day Service Sunday afternoon, Oct. 21. The meeting was held in the Municipal Auditorium and was attended by about five thousand. Over four hundred sang in the Choir. Dr. George W. Richards, President of General Synod, delivered a strong address. It was a great meeting.

The Convocation Meetings of Eden Theological Seminary were addressed four successive Monday evenings by Dr. George Gibson, pastor of First Congregational Church of Webster Groves. He delivered very comprehensive and discriminating lectures on Dante, Browning, Tennyson and Wordsworth respectively.

—Henry J. Christman.

PHOEBE HOME, ALLENTOWN, PA.

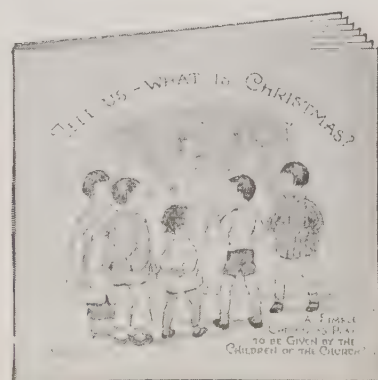
Rev. F. H. Moyer, Supt.

With the meeting of Lancaster Classis Oct. 30-31, the fall meetings of the Classes of the Eastern Synod supporting the Home will be all over. The Superintendent of the Home visited all the Classes and briefly presented the present status and needs of the Home family. Since as many as 3 of the Classes held their meetings at the same time at a considerable distance from each other, only an early opportunity to speak at each Classis made it possible to reach them all within the time of their sessions. We are pleased to be able to report that the Classes were very considerate and offered early opportunities, which we appreciate very much.

Our new building was opened less than 2 years ago, and it is already filled to capacity. The Executive Committee of the Trustees proceeded very cautiously, admitting only such as they believed had to be provided for. In many cases those admitted were invalids, needing much care and constant nursing. The infirmary, the entire 3rd floor of the new building, is already full and the infirmary had to be extended to the 2nd floor.

We now have a family full twice as large as formerly and there is need to bring the income for support up to that increase. That will be an easy matter provided we can have a Phoebe Home Auxiliary Committee in each of the congregations of the Eastern Synod supporting the Home. The Auxiliary members make an annual voluntary contribution of \$1 a year for the support of the Home. Most of them make that contribution on Mother's Day. The work of the Congrega-

For the Children's Christmas Program!



A Christmas Pageant

"TELL US—WHAT IS CHRISTMAS?"

No. 1461

It is the purpose of this little book to enable you to relegate such experiences to the Land of Never Again, by furnishing you with the frame work of a Christmas play, into which stories, poems and songs that the children know and love may be fitted to make a really worth while entertainment. Size 8 x 9 inches.

Price, 25 Cents

THE CHRISTMAS STORY HOUR.

Book by Martha Bayly; Music by Arthur Grantley. For Beginners, Primaries and Juniors. Price, 35 cents per single copy; ten or more copies, 25 cents ea.

This pageant is easy and effective and has a theme and a message the children will understand and appreciate.

The scene is a living room and is unchanged throughout the action. Ann, one of the family of four small children, has received a large story book entitled, "The Story Book Lady." As Christmas day closes the children gather in the living room waiting for their mother to join them for their usual story hour. Tired out with the day's festivities, they fall asleep.

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tional Auxiliary Committee is simply to invite a limited number of persons in the congregations to become Auxiliary Members. A large number of congregations already have such committees and they have been very successful in their work. Then, too, the work has been found to be pleasant and enjoyable. If each pastor will appoint an Auxiliary committee for each congregation, enough support will come to the Home to enable it to do its work properly.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

The Bethany Choir attended Schoenersville Church, Rev. George Laubach, pastor, on Sunday, Sept. 30, and Myerstown Church, Rev. David Lockart, pastor, on Sunday, Oct. 21.

Rev. Wilmer H. Long, of Fleetwood, preached an interesting sermon at Bethany on Sunday, Oct. 21. He was accompanied by a delegation.

A bus load of 45 children were present-

ed with passes and attended the Ursinus and Franklin and Marshall football game on Saturday, Oct. 20, at Collegeville. After the game the Y. M. C. A. and Y. W. C. A. served them with a lunch. We appreciated the cordial hospitality with which we were greeted.

Another month and the girls will be starting their bazaar work which consists of embroidering, crocheting, etc. Any donation along this line will be very welcome at the present time.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

DANIEL BOONE AND THE INDIANS

Text, Psalm 143:9, "Deliver me, O Lord, from mine enemies."

Daniel Boone was an Indian fighter as well as a path-finder. He saw many Indians in his boyhood and youth, but they were always friendly. His real troubles with the Indians began during the French and Indian War.

During an exploring expedition into Kentucky with John Finley and four other companions, Daniel Boone had many varied experiences, having been three times captured by the Indians, but always escaping from them. In the fall of 1773, he led a fairly large caravan to Kentucky. Soon after their arrival there, Boone's oldest son was killed by the Indians while on the way to secure apples not many miles away.

While engaged in building the Wilderness Road, in 1775, Boone and his party were attacked by Indians. One man was killed instantly and another wounded so badly that he died three days later, and another valuable member of the party, Felix Walker, was severely but not fatally wounded. Under the leadership of Boone the men rallied from the unexpected attack and put the Indians to flight. Boone at once ordered his men to build a fort.

Felix Walker afterwards paid a high tribute to Daniel Boone for his wonderful leadership and courage, and especially for the kindness, sympathy and attention given him while severely wounded. He said of Boone: "He was my father, my physician, and my friend; he attended me as a child, cured my wounds by the use of medicines from the woods, nursed me with paternal affection until recovered, without the expectation of reward."

The year 1777 was one of danger and Indian warfare, during which a large number on both sides were killed and wounded. Daniel Boone was shot in the leg, which was broken by the bullet, and a warrior was about to kill him with his tomahawk when Simon Kenton shot him in the breast and carried Boone inside the fort. When the battle was over, and the Indians were driven off, Boone sent for Kenton and knighted him in backwoods fashion. He said, "Well, Simon, you have behaved like a man—you are a fine fellow." They were few and simple words, but coming from such a source they amounted to a certificate of merit which would forever establish Kenton's reputation.

We are indebted to Mr. H. Addington Bruce, a recent biographer of Daniel Boone, for the exciting story of Boone's capture by the Indians in 1778. It was while attempting to render an important

and necessary service to his fellow-settlers at Boonesborough that he became an Indian captive.

Early in January of that year, a party of thirty settlers, headed by Boone, left Boonesborough for the lower Blue Lick for the purpose of securing at least a year's supply of salt. A considerable amount of salt was made and shipped to Boonesborough in charge of three or four men, and in a few days the entire party intended returning to the fort. But just as they were about to depart a war-band of Shawnees surprised and capture Boone and compelled him to lead them to the camp where all were made prisoners.

At the time of his capture Boone was scouting about ten miles from the Blue Lick, in the midst of a blinding snow-storm. It was late in the afternoon and he was homeward bound, leading a pack-horse laden with buffalo meat which he had shot during the day. Suddenly, out of the whirl of the snow, four burly Indians confronted him. Dropping the horse's halter he turned and ran, dodging in and out among the trees, with the Shawnees in hot pursuit. Fleet of foot though he was, the Indians were faster, and in a few minutes he was in their grasp and securely bound.

They took him to an encampment where he learned that the Indians were enroute to attack Boonesborough. But first, they told him, he must conduct them to the camp of the salt-makers and induce the latter to surrender. His decision was quickly reached. He knew the Indian character well enough to be aware that if they did succeed in capturing the salt-makers, they would abandon all idea of attacking Boonesborough, and would instead return in triumph to their villages, perfectly content with having taken a few prisoners. They decided to take the prisoners to Detroit for the liberal rewards offered by the British government for all prisoners brought in.

They determined not to release Daniel

Boone for any consideration. The Indians had become sincerely fond of him, and announced the intention of making him one of themselves. Their chieftain, Black Fish, declared that he would take Boone back to his tribe and adopt him as his own son.

The ceremony of adoption was a serious matter. One well acquainted with Indian customs describes it as follows: "The hair of the candidate's head is plucked out by a tedious and painful operation, leaving a tuft, some three or four inches in diameter, on the crown, for the scalp-lock, which is cut and dressed up with ribbons and feathers. The candidate is then taken to a river and there thoroughly washed and rubbed to take all his white blood out. He is then taken to the council-house, where the chief makes a speech in which he expatiates upon the distinguished honors conferred on him and the line of conduct expected from him. His head and face are painted in the most approved and fashionable style, and the ceremony is concluded with a grand feast and smoking."

Daniel Boone was named Big Turtle, and in a short time he was one of the most popular warriors in the village. All the while he was patiently planning a way of escape. The Indians watched his every movement. Early in June, after he had been a prisoner for more than four months, he was sent with a small detachment of Indians to make salt at a lick on the Scioto river. Upon his return, ten days later, he found that nearly five hundred warriors were assembled in Chillicothe, decked in all the panoply of a war-party. From his knowledge of the Shawnee tongue he learned that they were planning an expedition into Kentucky, having for its special object the destruction of Boonesborough. Boone now determined to attempt his escape. Early in the morning of June 16, having obtained permission to go hunting, he struck off in a direct line for the Ohio, racing at top speed in an effort to put as many miles as possible between him and Chillicothe before nightfall.

He was fleeing, not merely to gain freedom for himself, but to save the lives of others. He knew that if he were caught it would mean death in its most horrid form and after excruciating tortures. After many hardships he finally staggered into Boonesborough, where he was welcomed as one risen from the dead. His wife had given him up for dead, and had returned to her father's home in North Carolina. His daughter Jemima, however, had remained at Boonesborough, while many of the other settlers had also gone back East.

Boone set the fort in order and sent for re-enforcements, but the expected attack was not made at that time. But later, Black Fish brought the largest army that had yet threatened the Kentucky settlements. After a long siege, the Indians returned to their home beyond the Ohio.

FOOD FACTS

Did You Know That:

- Dairy products constitute 20 per cent of our food by value. 44 per cent is recommended by Dr. Henry C. Sherman of Columbia University.
- Most of the tin used for lining cans comes from the Malay States or Bolivia.
- Native boys in Fiji send their sweethearts lemons as tokens of their love.
- Paper which is coated with casein, a milk product, is moisture proof.

These "food facts" are compiled by the Division of Consumer Information, New Jersey State Department of Agriculture.

Only two men were killed and four wounded in the fort while the Indian loss was far heavier, probably about 37 killed and 75 wounded. This was the last attempt of the savages to capture Boonesborough.

At one time Boone shot two Indians with a single bullet. He was making a solitary journey to the Upper Blue Lick, when all at once a rifle ball whistled past his ear and scaled a piece of bark from a tree against which he had been leaning. He crept along the bank of the creek when he saw two Indians cautiously approaching the opposite bank. As he aimed his rifle at the foremost he saw that the other also came within range. He fired, and the bullet passed through the head of the first Indian, who fell dead, and lodged in the shoulder of the second one, who with a howl of pain and terror dropped his gun and fled through the forest.

In a later Indian engagement his son Israel, twenty-three years old, was shot, and died in a short time. Boone had other thrilling experiences, but, like George Washington, he seemed to have a charmed life. He had strong faith in God, and doubtless often prayed, as did the psalmist, "Deliver me, O Lord, from mine enemies." He had a peaceful end when he was almost eighty-six years old.

PLEASANT HILL COMMUNITY CHURCH, PLEASANT HILL, TENNESSEE

Dear Sir:

Thousands of American children have no chance at even an elementary education.

In hundreds of isolated communities in the southern mountains children of America's frontiersmen are living in privation and want. Undernourishment and sickness are rife. Very many are even denied their one opportunity, attendance at the one-room mountain school, because they have not clothes to wear. I do not mean such clothes as you are used to seeing on school children; I mean overalls and two shirts for a boy and two simple dresses for a girl. Of thirty-five children in one mountain school only two had shoes.

The "Save the Children Fund" of America is doing a thorough-going work of child welfare in a number of mountain areas. Just now the workers are almost heartbroken because they do not have clothes with which to keep children in school. Three dollars will furnish a complete kit of clothes for a boy or girl—underclothes; simple dresses and sweater, or overalls, shirts, and jumpers; coat; and shoes. Or used clothing will be gladly received. Almost anything sturdy can be used. It will be remodeled if necessary by sewing groups directed by the workers.

Surely every family that reads this has two or three used garments or some outgrown shoes that could be spared. A club, class, or other group can easily get together a shipment that may mean keeping a whole school going. Even one garment will be welcome. Please send direct to Save the Children Distributing Center, Livingston, Tenn. (Freight and express, Livingston, via Algood, Tenn.)

School books are almost as badly needed. So are hot school lunches, cod liver oil, child health clinics, recreation material, toys and games, traveling libraries. Supplying any of these things for one little mountain community would make a fine project for a group. If you are interested, please write for definite information to "Save the Children Fund," 156 Fifth Ave., New York, N. Y.

Very truly yours,

Edwin E. White,
Minister.

"We are literally scouring the country to find good subjects for our films," said the great movie magnate.

"Why don't you scour some of those you already have?" inquired a critic.

Puzzle Box

ANSWERS TO BEHEAD THE MISSING WORDS NO 38

1. Cheat—heat—eat.
2. Splash—lash—ash.
3. Pirate—irate—rate—ate.
4. Trash—rash—ash.
5. Sparrows—arrows—rows.
6. Blowing—lowing—owing—wing.
7. Solace—lace—ace.

WORD SANDWICHES NO. 23

Insert Words of 4 Letters

1. L—D; Insert to make comfortable and get rented.
2. S—T; Insert a large plant and get an avenue.
3. C—T; Insert above and get hidden or secret.
4. C—N; Insert foot coverings and get to be selected.
5. W—S; Insert well and hearty and get aquatic mammals.
6. S—E; Insert to make a false step and get a narrow band of different color.
7. P—T; Insert a part of the verb to lie and get an expression of sorrow.
8. E—D; Insert a Dictator's title and get having drawn out.

—A. M. S.

Home Education

"The Child's First School is the Family"—Froebel

BAD TOMMY

Cora M. Silvius

Little Tommy Tossleman lived with his mother until he was 4 years old. Many times she had been congratulated upon having such a happy, healthy child. Tommy had such a sunny disposition. His days had been spent in the open, little restricted.

Now this was changed. Aunt Bertha, who was taking charge of him, was very stylish. She lived in a grand apartment house. Tommy could no longer play at will out-of-doors; he had to be dressed up most of the day. Even his hands must not get soiled. His feet were incased in shiny, tight-fitting patent leather shoes.

Was it any wonder that Tommy developed a disagreeable temper, a sour look and indigestion?

Aunt Bertha was disappointed. She had boasted so much of his sweet disposition, of his lovable traits. She had expected to show him off as she would a toy dog. Now he was impossible. She didn't want him about. But his mother was still in the sanitarium, and she, his aunt, had insisted upon taking care of him.

At the suggestion of one of her friends she now consulted Doctor Ramsey, who consented to take the child into his own home to stay while she went to the mountains. He thought he could cure him.

Tommy was soon in a one-piece suit, playing in a large sand box in the back yard. Inside of 3 days he was again the happy child who had been brought to the city. Aunt Bertha was overjoyed when she heard the news. Only one thing marred her pleasure when she returned. He was so dreadfully tanned. Her maid worked for days, with lotions, where the tan would show. Tommy resented this

THE PASTOR SAYS:

By John Andrew Holmes

The first hopeful thing I have ever heard about hell is that the most densely crowded places are being air-conditioned first.

NEW CHRISTMAS PAGEANTS

Any one of these new titles are worthy of careful consideration!

THE WAY OF PEACE. By Martha Bayly; Music by Forrest G. Walter. Price, 35 cents per copy; 12 or more copies, 25 cents each.

This pageant is the story of the first Christmas with a theme that is symbolic and the story, although simple and human, is quite dramatic and unusual.

The characters employed in the pageant are Abner, a shepherd of Bethlehem, his wife, three shepherd sons, his daughter and the daughter of a neighbor. There is also a Voice, off-stage, and a concealed Chorus. The music may be omitted with the exception of the Angel Chorus, and the production given as a straight drama.

The Prologue and Epilogue, using three more characters, may be omitted if desired.

The Nativity story is interwoven with one that tells of hatred between two of Abner's Sons, who continually quarrel. Joshua, whose name means Savior, prays Jehovah that love and peace may come to his brothers.

The miracle of the annunciation of Christ's birth changes their souls and, led by Joshua, they go to worship the Prince of Peace.

THREE WISE MEN. Book and lyrics by Verna Whinery; Music by Broughton Edwards. Price, single copy 35 cents; 12 or more copies, 25 cents each.

Moved by the modern significance of the wise men's gifts, three young men dedicate their lives to Christ on Christmas Eve. Some of their friends say they are not three wise men, as they thought, but three fools for making such a choice. Five years pass, and it is Christmas Eve again. The three keep a tryst together, to determine in the light of their experiences whether or not these scoffers are right. They catch the vision of their choice in the terms of an investment, and discover it has yielded dividends of LIFE instead of THINGS, of the ETERNAL instead of the TEMPORAL.

MY SONG AND MY STAR. Libretto by Marian Morris; Music by Miriam Lois Fisher. Price, 30 cents per copy, \$3.24 per dozen.

Julia, a modern girl, preparing for Christmas, is suddenly shown by the Lamp of Truth, that while she has carefully preserved her trivial trinkets from last Christmas, she has lost what is of immeasurably greater value—her heritage of the Song and the Star, etc. Three Main Speaking Characters, eight groups of young people and children. Seven musical numbers.

CHRISTMAS THROUGH THE AGES. Libretto by Viers Robertson; Music by E. S. Lorenz. Price, 35 cents per copy, \$3.78 per dozen.

The old, old Christmas story is first fittingly retold. Then, by means of various symbolic characters, such as Love, Joy, Brotherhood, etc., the record of the Bethlehem Babe's influence in the changing of conditions on the earth is unfolded. In arresting contrasts this is shown in home life, school, Church, in service to suffering humanity, etc. Announcer (who can read her parts) and twenty-six minor speaking characters, also several groups. Fifteen musical numbers by choir, school, soloists and various combinations of voices. Time of performance a little over an hour.

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treatment with all his small strength, but what could he do?

Only a few weeks passed before the child was back in the doctor's office.

"I don't know what to do with him," complained the woman. "He is so cross and snappy. He will not eat, and he cries a great deal. He is as troublesome as possible."

The doctor looked at the child and then scowled at the aunt. Quickly he removed the offensively stiff new shoes and silk stockings. He tore off the tight fitting starched suit, and shocked the woman by telling her that the child's body could not get air enough.

"But, Doctor, what will people think?" she protested. "My friends have children who stay dressed up."

"Yes, and God pity them," replied the doctor. "Look at their skinny legs. Look at their pale faces. Children are not playthings, Madam. God sent them to this earth to become men and women. Children who are growing should never wear tight clothing. Every article should be loose and comfortable. Tight clothing or tight shoes will stop the blood from circulating properly. Indigestion is likely to develop and this will poison the whole system."

"Why, Madam, your own shoes are too snug! That is why you have a scowl on your otherwise handsome face."

Aunt Bertha sputtered, but she had to admit he was right.

"Do you want to board him?" she asked suddenly. "I have no back yard, no sand box. I think I had better get a dog. A dog will not have to become a man!"

When Mrs. Tossleman returned she found her small son happily playing in his sand box in the doctor's back yard.

"I have a profound faith in the value of the kindergarten as an agency for the development of the best that is in the child."—Jno. J. Tigert, President, University of Florida, Gainesville.

Free publicity literature on the kindergarten may be obtained for use in any effort to secure a public school kindergarten. Write to the National Kindergarten Association, 8 W. Fortieth St., New York City.

Mr. Newlywed: "What's wrong with this pie crust, darling? It doesn't half cover the pie."

Mrs. N.: "I asked your mother how to make pies to suit you and she said to make the crust very short."

The Family Altar

By the Rev. Roland L. Rupp

WEEK OF NOVEMBER 5-11, 1934

Memory Text: "All they that take the sword shall perish with the sword." Matthew 26:52.

Memory Hymn: "Blessed Savior, Thee I Love" (285).

Theme: The Christian Citizen (Armistice Day).

Monday: The Christian Citizen
Galatians 5:13-26

Is there any person who may be rightly called "the Christian citizen"? Is this merely an ideal term? Can we behold the Christian citizen from afar? Must he always remain the projection into time and space of a personal body of idealism by the human soul? Or could we, if we were so minded, or if society were so minded, educate and mold a citizen whom we might rightly call "Christian"? Would he be a capitalist, socialist, Republican or Democrat? Or would he say, "A plague take all your houses?" Surely he would be a Christlike person. Surely he would inquire into God's will before he would cast his ballot. Surely his economic rela-

tionships and responsibilities would drive him into many a midnight prayer. Surely his heart would bleed at the throngs of unemployed. Certainly he would call for a new type of patriotism, and would carry his religion into all of life.

Prayer: Deliver us, O Father, from the idols and fetishes which make us children of futility and despair, and may Thy truths give us life. **Amen.**

Tuesday: Reconciliation with Offenders
Matthew 5:21-26

The Christian citizen would not be at strife continually with some of his fellow-countrymen. There would be no ill will in his heart toward his neighbor. All sorts of men, as many as life would thrust into contact with him, would be his beloved neighbors. He would know how to live in peace, how to break down the ill will of others should he offend any, and if he himself should be so unfortunate as to lose temporarily control of his own spirit he would not let the sun go down on his wrath. To permit enmity to separate one from his brethren, he would recognize as a major weakness of character, as a conflagration that would scorch and possibly ruin the soul, as a thief and assassin of that joy which only an overpowering good-will for every man can bring into life.

Prayer: We pray, our Father, for that grace and gentleness which 'compel the world to bow before them, for that love which may conquer every sin. **Amen.**

Wednesday: Abram as Peacemaker
Genesis 13:5-12

History and Scripture are replete with the stories of pacific and irenic personalities who lived triumphant lives because they knew how to pour out their spirit, how to win their fellows for a life of friendship, how to break down enmities and conquer resistance by sheer patience and long-suffering and meekness and plodding and storming good-will. Abram was one of these noble souls. So were Isaac, and Joseph, and many of the great prophets. "Blessed are the peacemakers, for they shall be called sons of God," said the Great Messenger of peace. The good citizen is also a son of God, a son of the Father by being a brother of every member of the Father's family. "Blessed are the peacemakers," because they would transform humanity into one family of brethren.

Prayer: Give unto us hearts of peace, O gracious God. Give us sensitive souls that find a saving joy in bringing peace between man and man. **Amen.**

Thursday: The Prince of Peace
Isaiah 9:1-7

Through long, dismal centuries, through many dreary periods when the world verged on despair, the followers of the Galilean have called Him the "Prince of Peace". Through these same periods the same religious devotees have called Jesus "Lord" and "Savior". Yet they have not accepted his command to peace. Even on to this very moment, the disciples of Jesus, as one fellowship, have not followed his leadership into the relationships of peace, nor into the continents of ideals and motives and loyalties where peace is possible and practicable. Why do we call him "The Prince of Peace" if we do not live in His peace? Why do we call Him "Lord", if we accept not His command to build a society of peace? The pursuit and the establishment of peace in the human heart and in all human relationships is

THE PASTOR THINKS

The "We Do Our Part" slogan in an undertaker's window doesn't look so good.

—Now and Then.

an inescapable task of the modern disciples of Jesus.

Prayer: Enable us somehow, Thou eternal Spirit of Love, to find in Jesus the satisfaction of human hunger, the dynamic for life's quest, the conquest of human need. **Amen.**

Friday: Universal Triumph of Christianity
Micah 4:1-8

When will the universal triumph of Christianity take place? In time? In the space of this earth? Or will it be confined to the arenas and spiritual universes of individual hearts here and there? How will this triumph be achieved? Are methods now in sight? Are adequate strategies known to men? Have the spiritual forces which alone could make this triumph possible been discovered by the human mind? Could the human soul wield them? Certainly, in order to realize this triumph, we must release spiritual forces not yet sweeping and swaying hearts and wills. Floodgates which are still damming the Spirit back into the unexplored hills of eternity must be opened. A heart-rending and a world-shaking repentance must first come. Redemptive and creative living as experienced so far only by a few, must become the power of many. Then—and not until them—shall we be able to answer these questions.

Prayer: Lord of life, Spirit of truth, lead us forward and upward to a more creative life. Give us the taste of spiritual power, the joy of spiritual mastery. **Amen.**

Saturday: Blessings of Universal Peace
Isaiah 11:1-9

The nations do not know what the blessings of universal peace would be. How could they? The world has ever been so far from this blessed state, that no nation, people or individuals have any comprehension of the type or degree of life and liberty which universal peace would bring. The great prophets and seers of the Old Testament, with poetic imagination and prophetic vision, attempted brilliantly and magnificently to portray to their generations the sublimity of universal peace. The kingdom of God as taught by Jesus is the New Testament interpretation of so divine a reign. We believe the realization of this vision would be worth working for, worth living for, worth dying for. We believe this realization is possible. We believe the best and highest are always possible of achievement.

Prayer: Send down upon the nations of the earth, Almighty God, Thy brooding and provoking and transforming spirit. Lead them into the paths of peace and brotherhood. **Amen.**

Sunday: Promise of Universal Peace
Micah 4:1-5

When will universal peace come? The question in our time is pushed toward the periphery of our world of events by the more pressing question: "Watchman, what of the night?" Or the original question may be put more realistically in these forms: "Can we rid the world of war within the next one thousand years? Within the next one hundred? How many revolutions removed is the end of war on this planet? How many more suicidal World Wars must be fought before Mars will be slain? What cataclysms and universal catastrophes must overtake us before men will realize the inexorable stupidity, futility and insanity of war? Will pacifism, or socialism, or a United States of the World ultimately end war? This we do know—one cannot remain loyal to Jesus and support war in any form. If war is not ended soon by men of normal minds, some of us will begin to inquire whether normal life might not possibly be one of the worst forms of insanity.

Prayer: "For heathen heart that puts her trust in reeking tube and iron shard"—we pray forgiveness and conversion, Thou Father of mankind. **Amen.**

A novelist who writes stories that are perhaps too good to be "best sellers," was asked by a little girl the meaning of the word penury.

"Penury, my child," was the answer, "means wages of the pen."—**Exchange.**

Children's Corner

By Alliene DeChant Seltzer

While everybody's interested in the Book Contest of our "Messenger", busily writing in 200 words, why they like a certain book best, and how it helped them, I

want you to peep over my left shoulder and see what a Chinese girl thinks about books. Her essay is printed in the "Miss Gertrude Hoy" issue of our Ziener Memorial Girls' School News which our missionary teacher, Miss Erna J. Flatter sent me, all the way from Yochow City, Hunan province, China. The writer's name is Djang Ai Djen and she calls her essay

BOOKS AS FRIENDS

Everybody must have friends. Friends help us in many ways. We help our friends. And so what we do will succeed. But some friends are good, and others are not. Good friends help to make us good; bad friends do the opposite. Who can be our good friends? Good books. They tell us news. They tell us about geography—

the rivers and mountains of other countries, the people and their languages and customs. They tell us about famous men and women of olden times. They tell us interesting stories. They make us happy. They teach us lessons to strengthen our character. Let us be friends with good books!

So here's a "Tell others to join the Book Contest of our 'Messenger'" greetings to all my boys and girls who agree with Djang Ai Djen, that books are friends.

—Several of Lois's first-grade playmates had moved away. She announced the fact to her mother, thus: "Mother, our teacher is running out of children."
—**Christian Register.**

GENERAL SYNOD NOTES

Rev. J. Rauch Stein, D.D., Stated Clerk
THE FALL MEETINGS OF OUR CLASSES

39 of our 58 Classes voted to hold a fall meeting this year, as provided for in Art. 80 of the Constitution. 19 Classes decided to meet only in regular annual session. Of the 39 meeting in fall session, 14 were in the Eastern, 6 in the Ohio, 7 in the Pittsburgh, 9 in the Potomac, and 3 in the Mid-West Synod.

Of the 19 that did not see their way clear to meet in fall session, there was 1 in the Eastern, 1 in the Ohio, 12 in the Northwest, and 5 in the Mid-West Synod. All of these 39 Classes, except 3, have already held their fall meetings. 20 of the Classes held two-day sessions, 19 limited their meetings to one day. Of the 20 Classes holding two-day sessions, there were 5 in the Eastern, 4 in the Ohio, 2 in the Pittsburgh, 7 in the Potomac, and 2 in the Mid-West Synod. Of the 19 which held only one-day sessions, there were 9 in the Eastern, 2 in the Ohio, 5 in the Pittsburgh, 2 in Potomac, and 1 in the Mid-West Synod.

47 of the 58 Classes have reported the time for their annual meetings in the opening of the year, 1935. There will be one in January, 28 in February, 5 in March, 7 in April, 5 in May, and 1 in June.

MISSION HOUSE COLLEGE

The first homecoming in the 70 years' history of Mission House College was observed the week-end of Oct. 27. Alumni and friends welcomed this opportunity to return to their Alma Mater and to participate. Plans for an attractive and festive program were in the hands of a special committee representing all classes of the school. A record enrollment this year, a more extensive curriculum, a new and active school spirit and a growing desire to bring Mission House closer to its constituents are powerful factors that are spurring on these homecoming activities.

A Mission House football team for the first time trotted out on its home gridiron to represent the Blue and Gold in the Tri-State conference, and faced the Wisconsin School of Mines in search of their 2nd conference victory. Coach Elmer Ott has built up a rapidly developing squad that dropped an early season game to St. John's Military Academy, but came back to battle Northwestern to a 6-6 tie and a week later defeated Milton in a gruelling struggle, 3-0. A huge bonfire amid the din of student pep rallies Friday night touched off the homecoming fireworks. Saturday morning the Mission House cross-country runners raced Port Washington High. Before game time a mammoth student parade with floats entered by all campus organizations marched through Sheboygan, 12 miles south of here, where the game was played. The college gym, built 3 years ago with funds contributed by alumni, was the scene Saturday evening of the colorful homecoming frolic and the climax to the

week-end's social activities. Sunday morning old grads and friends joined with the students at special services held in Immanuel Reformed Church near here, the finale to Mission House's first homecoming of 1934.

—**Roland Kley**

FALL MEETING OF ALLEGHENY CLASSIS

The inspiring and challenging fall meeting of the Classis of Allegheny, of the Evangelical and Reformed Church, was held in St. Paul's Church, Brady, Pa., on Oct. 16. The religious services were conducted by the Revs. A. J. Herman and Ralph D. Althouse. Memorial services for the Revs. F. Wm. Schacht and S. A. Stamm, members of Classis that have gone to their eternal reward, were in charge of the Revs. J. H. String, D.D., and H. L. Krause. The business of Classis consisted chiefly in considering the work of the four boards of our beloved Evangelical and Reformed Church. Addresses were made pertaining to the work of the boards by Rev. Wm. F. DeLong, D.D., on Home Missions; Rev. S. W. Whitener, on Foreign Missions; Rev. Paul J. Dundore, Ph.D., on Christian Education as well as on the St. Paul's Orphans and Old Folks' Home; Rev. J. W. Meminger, D.D., on Ministerial Relief. All of these addresses, which were followed by discussion, proved to be interesting and enlightening, as well as challenging to all present. Classis was delightfully entertained by St. Paul's Church. Nothing was left undone by the people and newly elected minister that was necessary to make this an efficient, effective, and joyful meeting. Classis adjourned, after all business had been duly transacted, to convene in St. Luke's Church, Braddock, Pa., for its 64th annual meeting.

—**M. A. M.**

EAST OHIO CLASSIS

East Ohio Classis met in fall sessions at Mt. Eaton, O., Oct. 8 and 9. All the active pastors of Classis were present but three. On Monday afternoon there was a Spiritual Retreat. The subject for discussion was "The Present-day Task of the Church". Elder Trump spoke from the viewpoint of the layman and Rev. Klingaman from the viewpoint of the minister. The four Boards of the Church were represented by Revs. Drs. Casselman, Boliger, Meminger, and Dundore. The recommendations of Synod and General Synod were adopted. The Apportionment for next year will be \$3.87½ per capita. To date benevolent contributions in this Classis are about \$3,000 ahead of last year. On Monday evening Dr. Milton Vance, of Wooster College, gave a very interesting address on "India".

A committee of five was appointed to assist in endeavoring to secure an enrollment of 150 freshmen for Heidelberg next year.

Classis was pleased to learn that a change is contemplated in the method of completing the sustentation fund and thus increasing the benefits of its an-

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nuitants. One minister, Rev. O. P. Foust, passed away since last we met. One new

minister, Rev. E. E. Zechiel, was received and installed as pastor at Louisville.

Classis has for some time been studying our method of stationing ministers, and because we believe that our system should be improved or supplemented, Classis constituted the Executive Committee a stationing committee and in this way will endeavor to relieve situations in which there seems to be a deadlock.

Classis was warmly welcomed and hospitably entertained by the good people of Mt. Eaton. The spring meeting will be held at Paris, O., Jan. 18, 1935.

—N. H. Smith, S. C.

MERCERSBURG CLASSIS

The fall meeting of Mercersburg Classis was held in St. Paul's Church, McConnellsburg, Pa., Thursday, Oct. 18. The Rev. C. E. Blum, of Shippensburg, President of Classis, presided. This meeting formed a part of the 100th anniversary program of the St. Paul congregation, the Rev. W. J. Lowe, pastor.

Dr. William F. DeLong, of Philadelphia, spoke forcefully for the Board of Home Missions. Dr. DeLong spoke of the splendid work the Church has been doing, and appealed for a generous support from Classis on the "Dollar Day" plan for raising funds during November.

Percentages paid by the various congregations on the 1934 Apportionment were read by the Rev. John C. Sanders, of Marion, chairman of the Missionary and Stewardship Committee. A representative from each congregation gave an estimate of the amount it hoped to pay by the close of the year. These estimates sounded sufficiently encouraging to say that Mercersburg Classis may well be expected to be close to the top among all the Classes of the Church. During his report Mr. Sanders announced the fruitful results thus far of the quiet campaign of the Board of Foreign Missions for liquidating its indebtedness. Since the beginning of summer Mercersburg Classis has pledged and paid \$1,000.

Dr. Harry N. Bassler, of Westminster, Md., represented the Board of Ministerial Relief. His stirring message was full of thankfulness for what God has helped the Church accomplish so far this year. Dr. Bassler emphasized the value and importance of the sympathy and encouragement given to retired ministers and widows through the personal letter sent along with each quarterly check. The financial help given to more than 250 annuitants during the past 10 years has reached the amazing figure of \$800,000.

A Leadership Training School, similar to last year's, to be held in Chambersburg early in 1935, was one of the important recommendations of the Committee on Christian Education. A new permanent committee on the Reformed Churchmen's League was recommended by Classis and was appointed by the President. Its chief purpose is to promote fellowship among the men by enlisting a chapter of the League in each congregation or charge of the Classis.

Harrison Lerch, Jr.,

Chairman of Press Committee

THE CLASSIS OF PHILADELPHIA

Classis met in annual Fall Session in Trinity Church, Collegeville. Dr. John Lentz, pastor, Oct. 16 and 17. Forty-six ministers and 37 elders attended. Addresses were delivered on the important causes by the following representatives of the Boards and Institutions: Revs. William E. Lampe, Eugene L. McLean, Purd E. Deitz, A. V. Casselman, Paul S. Leinbach, Henry I. Stahr, Clayton H. Ranek, Henry E. Gebhard, and J. M. G. Darms. Rev. Encas B. Messner was received from Schuylkill Classis. The following delegates were chosen to represent Classis at the State Convention of the Pennsylvania Council of Churches: Revs. Albert G. Peters, and Raymond E. Wilhelm; Elders Horace Michael and H. S. Welker; Alternates, Revs. J. M. G. Darms and Carl G.

Petri, Elders H. Emmett Latschar and H. N. Willauer.

Classis laid an apportionment of \$4.02 per member on the congregations. The amounts laid down by the General Synod were accepted, plus five per cent for Home Missions, Foreign Missions, Ministerial Relief and Christian Education; the amounts handed down from Eastern Synod were apportioned, except the item for Cedar Crest College. The following items were included: Tennent College, \$300; Central Seminary (deficit), \$750; Church Extension, \$2,000; Catawba College, \$2,000; Reformed Church Home for the Aged, \$5,900; Beneficiary Education, \$1,500, and Classical Contingent, \$500.

Classis devoted thirty minutes to the discussion of the Kingdom Roll Call. Most of the congregations have conducted a friendly visitation of their membership, are now engaged in the observance of four or more Spiritual Roll Call Sundays and will conduct the Roll Call for budgets on and after Nov. 25. For the carrying out of this program, Classis divided itself into three districts each of which is headed by a part of the augmented Missionary and Stewardship Committee.

The Permanent Committee on Christian Education will conduct a Young People's Institute at Ursinus College on Friday, Nov. 30, from 10 A. M. to 9 P. M.

On account of the depression financial resources, Classis approved the plan to defer the election of a Superintendent of the Reformed Church Home for the Aged. The work of the four Boards of General Synod and Eastern Synod's deliverances on Social Welfare were heartily endorsed.

On Jan. 21, 1935, Classis intends to observe the anniversary of its 100th meeting. Rev. Prof. William J. Hinke, Ph.D., of Auburn Seminary, will deliver an historical address. The Committee on Classical History, of which Rev. Carl G. Petri is chairman, is preparing a history and statistics for publication in an Anniversary Number of the Classical Minutes.

The pastor, officers and ladies of the local congregation royally entertained the members and visitors.

—Albert G. Peters, Stated Clerk.

CATAWBA CAMPUS DAY AND OTHER DOINGS

The annual meeting of the North Carolina Federated Women's Clubs was held in Salisbury on Oct. 9 and 10. Catawba College considered it a privilege to entertain, at luncheon, the representatives of the various clubs. Though the weather happened to be unfavorable, the guests and the hosts had a delightful time together. The luncheon was prepared under the direction of the college dietitian, Miss Rogers, and was served by students of the Home Economics Department, which is headed by Dr. Cora Gray.

Professor Milton L. Braun, Ph.D., head of the department of physics, at the annual meeting of the Society of Rheology, held at Franklin Institute, Philadelphia, Pa., read a paper on "The Extensibility of a Rubber Band as a Function of Time."

On the evening of October 18, in the college auditorium, the Charlotte Symphony Orchestra rendered an excellent program. Mr. G. S. de Roxlo is the able director. The numbers presented were: Gluck's *Iphigenia in Aulis*, Franck's *Symphony in D Minor*, and Roxlo's two anthems: *Our Father*, and *Hallelujah*. The last two numbers were sung by the Catawba College Chorus, accompanied by the orchestra. The following evening, the same program was repeated in the city of Charlotte. Professor Rich, head of Catawba's Music Department, is in charge of the College Chorus.

The Annual Home-Coming and Campus Day was observed on Saturday, Oct. 20. The weather was 100% fair, and the exercises were far more than fair. The general program consisted of four parts: Parade and songs at 10.00 A. M., Barbecue

dinner at 12.00 noon, Football game at 2.30, and Dramatic Stunts at 8.00 P. M. Each of the four classes had selected its own theme, which was interpreted and presented in original songs and dramatic scenes. The Senior Class, as its stunt, conducted an archeological expedition in Egypt, which was rewarded with the finding of many remarkable mummies; the Juniors presented a Religious festival in the time of Henry VIII; the Sophomores had turned themselves into a village circus, and the Freshmen presented the Depression Pond, from which they fished the whole Roosevelt alphabet several times over in all sorts of combinations. The judges were three of the leading citizens of Salisbury. They awarded the prize of a loving cup to the Seniors, but told the audience that the Juniors were only one point behind the victors.

The Bar-B-Q was the real old Southern kind, which cannot be grafted on any other part of the earth's bills of fare. Here, students, professors, alumni, alumnae, and friends of the college, enjoyed to the full an open-air dinner together. Needless to say after-dinner speeches were strictly banned.

At 2.30 in the afternoon, the Home Comers, the college population, and a large concourse of people from the community, repaired to the Football field to witness the game between our Indians and the Guilford Quakers. Our team was "in the pink of perfect condition," as the favorable score of 26 to 0 definitely proves. This was our fourth game of the season. Our goal line has yet to be crossed, and we have, thus far, a total of 114 points to our credit.

—Allen K. Faust.

HOOD HAPPENINGS

The first vesper service of the new academic year at Hood College took place on Sunday, September 30th, in Brodbeck Hall when President Stahr took as the subject of his address, "The Best Gifts". Special music was furnished by the Hood College Choir, Miss Margaret Weeber, Soprano, of the Faculty of the College, and Professor Henry T. Wade, A. A. G. O., at the organ. As is the custom at the opening vespers of the year, the members of the senior class appeared for the first time in academic costume, marching in procession to their places in the front seats of the chapel, led by their president, Miss Mary Catherine Carrington, of Ventnor, N. J.

Following the usual custom, the Y. W. C. A. held a recognition service on Sunday evening, October 7, in Brodbeck Hall. At this service the Freshmen were welcomed into the fellowship of the Y. W. C. A., and at the close of the service, all the students, carrying the traditional lighted tapers, marched out on the campus and formed the triangle which is the symbol of the Y. W. C. A. the world over.

Miss Leah B. Allen, professor of astronomy, and several students of Hood College were recently honored by the "Astronomical Journal", a publication in which the latest discoveries in this field of science are discussed. In an article on the compilations of the occultations of stars by the moon as they were observed during the year 1932, the editors of this journal acknowledged the aid given them in computations by Miss Allen, Aimee Ohler, '32, of Emmitsburg, Md., Elizabeth Miller, '35, of New Brighton, Pa., Bertha Strayer, '35, of York, Pa., and Dorothy Wells, '35, of Johnstown, N. Y.

This year, for the first time in the history of Hood College, the two upper classes tied for Campus Day honors. On the afternoon of Oct. 13, following the events of the day in which all four classes were competitors, President Stahr presented the loving cup, jointly, to Miss Mary Catherine Carrington, President of the senior class, and to Miss Rachel McKinley, President of the junior class. At 10 A. M. Saturday,

the band swung into a lively march and the senior class, dressed as court ladies in green costumes, led the march across the campus to the steps of Alumnae Hall, headed by their class president, Mary Carrington, riding on a white horse. Following closely behind them came the juniors, clad in the costume of medieval knights, in blue and white, bearing shields and swords, and led by Rachel McKinley who carried a banner of white, marked with a large blue "H". Third in line were the sophomores who dazzled the eyes in their costumes of red and white, portraying striped peppermint sticks, topped by caps and ruffs of glistening cellophane. Last in line were the freshmen, hiking along with knapsacks and Tyrolean caps as Alpine climbers. When the procession reached its destination in front of Alumnae Hall, the college and class singing took place. Songs were sung to President Henry I. Stahr, to President Emeritus Joseph H. Apple, to the Faculty, alumnae, and to the College. In the afternoon, following the annual campus day luncheon and the Student-Alumnae Hockey Game, the seniors, juniors and sophomores presented their annual stunts before an assembled crowd which filled the Brodbeck auditorium to overflowing.

Prizes went to Dorothy Wiseman and Ruth Harry for composing the words and music for the best original song for the occasion. At 7:30 P. M. the Hood films were shown and enjoyed by both the students and their friends. The general committee in charge of Campus Day was as follows: Mary Catherine Carrington, of Ventnor, N. J., Chairman; Sara Dodson, of Johnstown, Pa.; Dorothy Page, of New Britain, Conn.; Frances Miller, of Pottsville, Pa.; and Ruth Sprengle, of Butler, Pa.

President Emeritus Joseph H. Apple and Mrs. Apple returned recently from an extended trip through the northwestern part of the United States and the Canadian Rockies. They made enjoyable stops in Denver, Colorado Springs, Pocatello, Portland, Lake Louise, and Chicago. They especially enjoyed their visits with friends and alumnae of the college, and their stay in Chicago, where they stopped for the Century of Progress Exposition.

The Board of Directors of Hood College assembled on Oct. 12, for the annual Autumn meeting, with 18 members present. Several committee meetings preceded the meeting of the entire Board and the mem-

bers and their wives were entertained at a tea given by Miss Ruth E. Perry, Director of Student Personnel, following the afternoon session.

On Sunday afternoon, Oct. 28, President Clarence A. Barbour of Brown University spoke at the vesper service. Dr. Barbour, well-known religious leader and college president, came from Providence, R. I., and also occupied the pulpit of the First Baptist Church of Frederick, Md., on Sunday morning.

—D. L. H.

ANNIVERSARY AT HOME FOR THE AGED

The Fifth Anniversary of the opening of the Reformed Church Home for the Aged, at Wyncote, was fittingly observed Saturday afternoon, Oct. 20. The Musical Tea, as it was designated, was in charge of the Women's Auxiliaries of the Philadelphia Classis, and the program arranged was a real treat for the goodly number of visitors present.

Miss Eileen Kroh, a young soprano soloist from Beaver College, rendered several numbers most acceptably; then the Misses Arner entertained with some delightful readings. These were followed by the soprano-alto duets of Mrs. Christ Kline and Mrs. Anderson, which were very enthusiastically received. The instrumental music was furnished by the gifted violinist, Miss Rae Eleanor Ball. Miss Ball made her debut as violin soloist with the Cleveland Symphony Orchestra, has been a soloist with other leading orchestras, and is also known through her Victor and Edison recordings. Her program included "Souvenir de Moscow", by Wieniaski; "Spanish Dance", Redfield; "Rosamunde", by Schubert; "Traumerei", Schuman. Even to the uninitiated the rare genius of Miss Ball's playing was apparent and her sympathetic rendering of her program will long be remembered by all who heard her. Special interest centers in Miss Ball's violin which is a Gagliano, 250 years old, and is valued at \$25,000.

At the conclusion of the program, the visitors and guests of the Home were served with tea, coffee, home-made cakes and sweetmeats. Especial thanks are due the Beechhut Coffee Company, who not only sent a demonstrator to the Home to make the 800 cups of coffee which they donated at the June Fete, but again contributed coffee for 300 at the Tea.

NEW BOOKS

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Every reader of the Christian Century will be vitally interested in this distinguished scholar's conception of a faith that will be acceptable to those who are having difficulty in acknowledging any of the established religions. A book that will undoubtedly be discussed everywhere this fall. Two printings required before publication.

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THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Twenty-fourth Sunday after Trinity

November 11, 1934

The Christian Citizen

(Armistice Day)

Galatians 5:13-26

Golden Text: All that take the sword shall perish with the sword. Matthew 26:52.

Lesson Outline: 1. Warfare. 2. Weapons. 3. Victory.

This day marks the sixteenth anniversary of the Armistice that ended the World War. It is charged with solemn memories, with hopes that have deceived us, and with fears that disturb us. Frenzied joy and exultant hope made the original armistice day memorable. In millions of men it meant the dawn of a new era. We had fought and won the war that was to end war forever. Now the world had been made safe for democracy. We were on the threshold of a brotherhood-

world. Fraternal co-operation was about to take the place of fratricidal competition.

But those dreams have been shattered during the intervening years. Indeed, facing the grim realities of our present social and political chaos, it seems that the goal of a peaceful and brotherly world is farther away than ever before. There are many who declare that it is utterly utopian.

Our lesson for this particular Sunday has been well chosen. It, too, speaks of a world-war. It points to the weapons of this warfare, and it proclaims a victory.

This lesson is taken from Galatians, the greatest, perhaps, of Paul's writings. It is the charter of Christian liberty. The follower of Christ, it affirms, is no longer under the bondage of law. He is truly a freeman. His liberty, however, is not lawlessness. It is love, the fulfilment of law. The slave has become a child. Fear has been transformed into faith. And this inward spirit of faith and love prompts

his obedience, and determines his conduct.

The liberty of a Christian, therefore, is never to be confused with license. We are not free to do what we please, to follow the prompting of every appetite, and the urging of every desire. The Spirit of Christ, working in men, enables them to do what pleases God, and what serves the highest good of man.

But this ability is not a gift bestowed upon men magically. It is an achievement, a capacity for true Christian living, that we must win in daily conflict with evil. It is, indeed, the gift of the Spirit of God, but, like all spiritual gifts, it must be appropriated by us spiritually.

And every sincere follower of Christ knows from his own experience what Paul pictures in our lesson (vs. 17-25). There is a lower nature in us—"the flesh", Paul calls it, and also a higher nature, "the spirit". All the works of the flesh that he catalogues have one common root, even selfishness. And all the manifold fruits of the spirit spring from one central source, which is love; the love that Christ alone kindles in human hearts. And these twain, selfishness and love, are in constant antagonism.

The arena of this eternal warfare between flesh and spirit, selfishness and love, is, primarily, the soul of man. In every major choice of his life, the Christian faces that alternative, and must make his decision—in his work and play, in home and shop, in business and politics. To be a Christian is truly a difficult matter, far too difficult for the unaided spirit of man. For it means to be Christlike in one's spirit and attitude, to follow the prompting of unselfish love in one's daily conduct.

The conflict begins in the individual soul, but it does not end there. It is projected into the social order. There, too, we find flesh and spirit, selfishness and love, in daily and deadly antagonism, each bearing fruit of its own kind. And the soul and society are inseparably intertwined, both in sin and salvation. Every individual soul is socially conditioned in its birth and also in its growth, so that men cannot be perfect, as their Father in heaven is perfect, in an environment that is stained and marred by so many imperfections. But the converse is equally true. "Society" is an abstraction apart from the individuals that compose it. We cannot have a perfect social order so long as men are imperfect.

Thus we seem to be moving in a vicious circle, when we ask, How shall this world of ours be made better? On the human plane, there is no sensible answer to that question, no sound solution of the problem. What is required is the spiritual transformation of individual men. And that is the work of the living God, through the preaching of the gospel and by the power of His Spirit. Education and legislation may play an important part in this transformation. But without the dynamic of a vital faith in God, our schools and courts labor in vain.

These are the truths, imbedded deeply in our lesson, that deserve special emphasis on this Armistice Sunday. The fight for a better world, warless and brotherly, can never be won on battle-fields, with the carnal weapons of nations. It is, first of all, a spiritual conflict, raging in the soul of mankind. It must be won with spiritual weapons.

I. Warfare. Every true follower of Jesus seeks the city that hath the foundation, whose builder and maker is God (Hebrews 11:10). That Kingdom of God is an ideal whose full and final realization, doubtless, points beyond man's earthly life. But we must "seek" it, here and now. According to the gospel of our Lord it may be a present possession as well as a future hope. But no country, no city on earth as yet even remotely resembles that celestial ideal. We have come much closer to it than Abraham, its first recorded

"seeker", but we have not found or reached it anywhere. We are still seeking it.

Our communities are cultured and comfortable. We have achieved a high level of material civilization. But when we look beneath the surface of our varied and complex life, we find precisely what Paul pictures in our lesson. There is warfare between the flesh and the spirit. The works of the flesh are sadly manifest everywhere. Their daily recital blackens the pages of every newspaper. Their ominous shadow broods darkly over the entire world.

It is not merely that some men are lawless. That requires no argument. There is an "underworld", where neither law nor love reigns. There the flesh runs riot without restraint. But what about our "respectable world" of business, industry, and politics? Law may, indeed, be observed and respected in these spheres of our life. But the question is, Does love rule there? Are the Christian nations, so-called, walking and working in the liberty wherewith Christ has made them free? In industry and commerce, in pleasure and politics, in all the activities and interests of our complex civilization? That is the major question for us in our Churches and Sunday Schools.

If we really want to make our world more Christian and mankind more Christlike, then our very first need is to grasp clearly the full significance of this eternal warfare of the flesh against the spirit. It means so much more than subduing lawlessness, than stamping out the saloon, closing the brothel, cleansing the movies, or protecting the Sabbath. It means giving the spirit of Christlike love full sway in all the dominant and legitimate interests and enterprises of our social, commercial, industrial, and political life. It means the glad recognition that all men are the children of God, and, as such, brothers and helpers of one another. It means that all men, even the least and lowliest, are worth infinitely more than money or machines, and that the chief business of a Christian nation or community is, not to seek selfish gain or grandeur, but to promote human welfare, the abundant life of all.

Until we get a civilization imbued with that spirit, the age-long warfare between selfishness and love will go on. There will be strife within the nations, and there may well be future wars between them that will surpass the World War in horrors and destruction. Every true follower of Christ must enlist in this conflict. He must use his voice, his vote, and his life to combat every practice and principle that is not in accord with the Spirit of his Master, and to support every movement that promotes the reign of love in the affairs of men.

II. Weapons. What, then, are our weapons in this spiritual world war for a warless world?

That question divides and perplexes many sincere men. The very term "weapons" has misleading implications, which are carnal and military, rather than spiritual and moral. It suggests armies and navies, agitation and legislation, external force and coercive means.

And there is room for such weapons in this militant warfare against the flesh. Certainly we need law, and the weapons of force and fear, to check the violence and wickedness of lawless men and nations. Law does check the works of the flesh. But can it produce the fruits of the Spirit? Is it constructive and creative? Paul says, No! It is men whom Christ has made free from the tyranny of the flesh, and from the bondage of law who walk in the spirit of love.

All our human experience supports and confirms the teaching of the apostle. Laws contain no dynamic that makes men good. They may beget deterrent fear in men, but they cannot engender constraining

love. Only love begets love. Hence our most effective weapon in the warfare against the flesh is the love of God, manifested in Jesus Christ and proclaimed in His gospel.

But we must learn to wield that mighty spiritual weapon more wisely. We must use it, not merely, or chiefly, to conquer and win adults through the preaching of the gospel, but also to penetrate and pierce to the quick the hearts and minds of our children by means of more adequate and effective methods of Christian education. Great, indeed, are the victories that have been won in the past by the use of this sword of the spirit. But God will give us greater victories still when we learn to use that weapon wisely in all the humble tasks of Christian education, in our homes and in our schools and Churches. The realization of the hopes and dreams of the first armistice day rests upon the youth of today. Not with the men who wrote the Versailles treaty, and all the subsequent peace-pacts, but with men and women into whose hearts Christ has written God's covenant of love with mankind.

III. Victory. Whose, then, shall be the final victory in this spiritual world war? The answer of Christian faith cannot be uncertain. Slowly, but surely, the Spirit of Christ is transforming men and permeating our civilization. But why is His conquest so slow? What retards and delays the coming of God's Kingdom in greater power and glory? That is the question that should concern us greatly, who profess the name of Christ. "An inch a century," said Woodrow Wilson. Why not a mile? Would it speed the victory of Jesus Christ if all those millions who confess His name would proceed forthwith to translate their creed into deed?

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Nov. 11: What Progress Are We Making toward World Peace? Matt. 5:9.

This is Armistice Day. Primarily the day commemorates the ceasing of hostilities and the end of the world war in 1918. Already sixteen years have passed since then, but those who were privileged to witness that day have not forgotten the scenes that passed before our eyes and the spirit that marked the occasion. The war had been fought to put an end to all war, and immediately at its close machinery was set into operation to make real our hopes and ideals. Peace societies were formed, the League of Nations was set up, numerous conferences of representatives of the various nations were held, a great disarmament conference was held in Washington, and pacts and agreements were entered into among the nations of the world. A vast body of literature was prepared and sent out, books on the subject were written, and the result has been a marked change in the attitude of the great majority of our people on the whole subject of war. It is being recognized that war is not only waste, but that it is a crime and should therefore be outlawed. These years of education for peace have certainly brought about a new sentiment among men generally and they no longer hesitate to express themselves on this subject of war. Some have gone so far as to say that under no circumstances will they ever again engage in any war, others are willing to modify their attitude somewhat, but thousands of our citizens have signed the pledge to abstain from war and never to cross the boundary of another nation for destructive purposes.

In the meantime, however, the manufacture of war munitions has gone forward and the United States is spending more for its army and navy and for the production of war implements than it has ever done in its history. If all this money, running into billions of dollars thus expended, were to be applied in constructive ways, it would furnish employment for all

our unemployed today. The nations of the world are pledged to peace but they are arming to the teeth and preparedness for war almost invariably leads to war. It seems that the manufacturers of munitions and the press are the leading advocates of the war spirit. The average citizen does not want war. He wants peace. He wants to dwell under his own vine and fig tree, none daring to molest or make him afraid. This is especially true of those who witnessed the horrors of the last great war and who are today suffering its awful consequences in the industrial and economic order. A new generation, however, has grown up since the world war. Those who were then in their "tender teens" are now in the "tireless thirties" and they wish to experience some of the glamour and the glory of war. But war has no glory. It has no victories. It is a sheer waste of money and of men and really never settles any issues which could not be better settled by peaceful measures. It leaves nothing but wreck and ruin in its wake and death and destruction are its harvest.

Our entire teaching on the glory of nations and of the meaning of history needs to be changed. Nearly all our text books of history are a glorification of war. The great who march across its pages are principally Generals and warriors, and the history of mankind is made to consist almost entirely of wars and battles and armed conflict. Our histories, therefore, need to be rewritten and our youth need to be taught that the real history of men and nations consists of something entirely different from what it has hitherto been represented to be.

The spirit of Jesus is the spirit of peace. Peace was His last legacy to His followers—"Peace I leave with you. My peace give I unto you." Just in the degree in which the spirit of Jesus comes to prevail in the relations of men and of nations will there be permanent and world wide peace. Therefore, the Church can render a great service in bringing peace among men. Its mission is to make the spirit of Christ dominate the affairs of men. Men must come to love peace because Christ wants them to do so. They must think peace and plan for it because this is the mind and purpose of Christ. The beatitude says: "Blessed are the peacemakers." That is not only those who are peaceful, but those who are engaged in making peace among men. To be peacemakers, we must create a desire for peace, we must remove those factors and forces in life which set people against each other. We must do away with the causes and conditions in human society which lead to war. We must ourselves be men and women of goodwill; we must learn to live peaceably with all men and banish hatred and enmity from our hearts. If we have the mind of Christ we shall seek peace and pursue it. A true conception of God, of Jesus Christ, and of our brothermen will make us all peace lovers and peacemakers.

A WORTH WHILE CRUSADE

(An Appeal to the Officers and Teachers of the Sunday Schools of Reading Classis.
See editorials in this issue)

RECOGNITION DAY has been observed recently not only within our own Reformed Churches but throughout the country and nation. The Classical Committee on Sunday Schools most heartily endorses the recognition given to our Sunday School teachers on that eventful day.

Neither is the Committee unmindful of the great value of the Sunday Schools, the contribution they have made to the Church and their influence in the moulding of character. In spite of what critics may say of the Sunday School it has been an institution out of which for multitudes have flowed the issues of life. Changes adapting it to the new times and improve-

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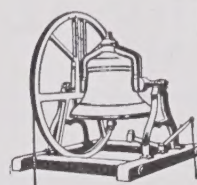
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ments in the interests of progress may be inevitable, but the Sunday School itself as our outstanding agency or religious education, for the present at least, has no substitute. The Committee's recognition, therefore, of the sacrificial labors of Sunday School teachers and the importance and value of the Sunday School itself will not be questioned.

However, in spite of its own ideals, teachings and best efforts, the Sunday School has become the source of a great harm to Church attendance which it must combat with all the force and influence within its power. UNFORTUNATELY, MANY CHILDREN, YOUNG PEOPLE AND ADULTS have made the SUNDAY SCHOOL A SUBSTITUTE FOR THE CHURCH, and the weekly flow of young and old from the doors of our Churches as soon as Sunday School is dismissed is to be greatly deplored. Instead of the Sunday School developing the habit of regular Church attendance, against its own will and ideals it becomes in practice a means for the development of the negative habit of not attending Church. It is indeed a question worthy of serious thought whether the problem of Church attendance in our Protestant Churches is not partly at least due to the regular and habitual departure from the Church after Sunday School.



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The idea that the pastor's plea for attendance at Church services is merely that he may be honored by an audience to listen to his sermon is most unfortunate, if not very shallow. Attendance at Church services is neither a particular honor to him nor a display of respect for his sermonic ability. It is, primarily, partaking in an hour of worship and sharing a period of fellowship and communion with Almighty God. The Sunday morning service is the exalted climax of the proper observance of the Lord's Day set aside by Christians and for Christians for the honor and glory of Jesus Christ. It is the supreme opportunity for a manifestation and influence of the Holy Spirit in our daily lives and contacts.

Nevertheless, it is at the same time a serious mistake to disparage the message of the preacher. The pulpit and its prophetic function has always been one of the great bulwarks of strength in Protestantism. The pulpit has in this day been already too much ignored and even defied. The results are as evident as they ever were in the days of the prophets of Israel. Who is more intensely trained and better prepared to expound the Scriptures and interpret the Gospel of Jesus Christ than the Christian minister? Yet unfortunately in our Protestant Churches many come to know the Bible and its message only through others and the pastor in most instances gets his first opportunity to reach the individual only when he comes to catechetical instruction.

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example of all superintendents and Sunday School teachers in combating this momentous evil is hereby sought and prayerfully implored by this Committee. Let there be personal appeals to those who habitually leave. Every Sunday the announcement of the Church service and an urge to attend should be a distinct part of the lesson period. Every officer and teacher should set the proper example by faithfully going from the Sunday School to the Church auditorium. An officer or teacher who walks away from the Church after the Sunday School session certainly exerts a bad influence in this matter of Church attendance. Indeed, it is a serious question, no matter how efficient he or she may be as a teacher, whether such an officer or teacher is not in the wrong position.

The influence, instruction and personal example of the parents and adult members of the Sunday School in combating this evil is likewise solicited by this Committee. The influence of the home and the personal example of the parents is in no wise to be under-estimated. Not much can be expected of children whose parents refuse to lead the way. Let us restore the family pew. Let mother and father go from the Bible class to gather the children to sit as a family in the Church auditorium. Large Bible classes with a small percentage of the members at Church services is likely to be only half an asset to a Church. It may even be a liability. One of the tests of the efficiency of the Adult Department of the Sunday School should be based upon the number of that department attending Church services.

The slogan, "Every member of the Church in the Sunday School," still stands; but we must never forget the other half must always be added, "Every member of the Sunday School in Church."

The Committee wishes for our Sunday Schools a most intensive and successful future in the great work of instructing and inspiring young and old, which work the officers and teachers for the most part have been carrying on faithfully and sacrificially.

THE COMMITTEE ON SUNDAY SCHOOLS OF THE READING CLASSIS:

Revs. Albertus T. Broek, D.D., J. M. Mengel and F. A. Sterner, Elders Charles R. Krick and Samuel M. Sherman.

ONE BOOK A WEEK

(Continued from Page 2)

Peloubet's Select Notes, by Wilbur A. Smith, D.D. For 61 years this annual commentary has been issued, and what better praise can there be of it than to say that it grows better with every year? Here are 400 pages of comment covering every phase of the lessons bringing out what the writer was trying to say to those to whom he was writing; the permanent values of each lesson, and the immediate and practical lessons for our times. Dr. Smith has rare ability in this sort of exegesis and by the time he has finished with a passage there is not much left to be said. There are two or three distinctive features about this book that renders it of unique value. First, there is brought together from every quarter comment of different scholars. Dr. Smith seems to have searched not only the Scriptures but what all the best minds consider the interpretation of them. Second, the use of illustration. No expense has been spared in pictures. They abound on every page and are not only helpful but are beautiful. Third, there is something for every age. This means much to teachers, some of whose classes are of eight years, others adults. It is a handsome volume and one which one would like to keep permanently. Wilde's Bible Picture

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Set of 60 pictures illustrating the Lessons for 1935 is a valuable addition to the Commentary and costs only 90 cents.

Arnold's Commentary for 1935 is a 250 page exposition the distinguishing feature of which is that it offers a full page survey of the lesson as it bears upon our times. This is really a very valuable feature and many buy the book for this reason only. It has become a commentary on the times. Then, too, it pursues the plan of adapting the lesson to the Senior and Adult Classes, the Intermediate Class, the Junior Class and the Primary Class. There was a real call for this as is seen by the fact that the edition in which the plan was tried out was exhausted. Then

the lesson illustrations are striking and furnish themes around which discussion can grow up. Otherwise the commentary follows the order of all the others and is excellent.

What would we do if *The Gist of the Lesson* failed us? When Dr. Torrey passed to his rest the first question asked by many was: "Will *The Gist of the Lesson* continue to appear? We should be lost without the little red leather volume just big enough to go into the vestpocket? And could anyone be found who would carry on the tradition of Dr. Torrey's short, concise, sentences—sentences that put a page in a line?" Well, the publishers found him and we are to have the book for another year. (The Fleming H. Revell Company.) We can put our hand in our pocket on the street car whenever we happen to be and study to our heart's content.

It was difficult to see how a new kind of commentary could be written but in *The Teacher's Guide for 1935*, by Dr. James R. Kaye, we have what purports to be one. It proved such a success in 1934 it was determined to reissue it for 1935 enlarged and enriched in form and content and with several unique features. The profuse use of illustrations is one of these features—full page photographs. The copious use of anecdotes, many of them drawn from Dr. Kaye's own experiences, for Dr. Kaye made it a point to visit every point covered by the text and thus we have many side-lights which will be interesting to teachers and pupils alike. The lessons that fall in Paul's are greatly enriched by the charts that give not only the general outline of the epistle, and hence the full setting of the lesson but the time, place and chronological order of the epistle. Much use is made in this commentary of Analytical Charts which enable to get a bird's eye view, so to speak, of the entire book out of which the lesson is taken. The lesson text is in the King James Version, but incorporated in the text are American Standard renderings of difficult passages so that the difference in translation are immediately apparent and suggestive.

Tarbell's Teachers' Guide for 1935

It is enough to announce the book and say that it has appeared as usual. Each person has his favorite commentary just as each one his favorite Church paper. So a good many could not do anything without Miss Tarbell's comments. She seems to know just what they need in the way of help with years of experience.

Miss Tarbell has a happy way of relating the text to present day experience. There are two ways of studying the lesson. One is for knowledge of the Bible. The student strives to gain acquaintance with the Scriptures. In the course of a few years he has a pretty thorough knowledge of the Old and New Testament. He has had brought before him pretty much of everything that has been known about the Bible and, has he faithfully studied Miss Tarbell, he will have become a proficient Bible student and have the Scriptures at his tongue's end. There is another way, namely: to study the Bible for the light it throws on daily life, its guidance on life's problems, and its light on the dark places. There is no other book equal to it in this regard. There is no problem it does not answer, no path it does not illumine. What would the way of life been had we not had it. Miss Tarbell does both for us. She makes of us real students and she makes the Scriptures real helps. This is their great value. Sufficient to say in addition, that this guide for 1935 keeps up to the high standard of execution and appearance as previous volumes and typographically is a delight. Further, I would like to say that this book is a perfect mine for the preacher. Miss Tarbell has brought together about everything that has been said as value on Scripture passages. The

collection of poetry is wonderful. I would get the book if only for that alone.

I am putting in here two books of commentary of the most valuable sort. The first is *Readings from Cardinal O'Connell*, edited by Dr. Blend. While the book was not compiled for furnishing material for speakers or help for teachers I can think of nothing better, neither does the fact that the author is a Catholic detract from its value. There are two or three or even five pages on every subject inseparable from the Christian Church. As a matter of fact the Cardinal has given us a commentary on every subject—Knowing God; the Need of God; God in Social Service; Christ the King; the Passion of Christ; the Cross our Strength; Mary and Womanhood; Being Soldiers of Christ; Knowing the Church; Religious Prejudice; Our Duty to Missions; Our Country; Through Patriotism; Religion in Education. As a matter of fact I am quite surprised to find

how many subjects the Cardinal covers in his selections.

In *The Minister's Weekday Manual*, our good friend Dr. Hallock of Rochester has brought together 1500 anecdotes, humorous and serious, illustrative of every theme under the heavens. There are stories, extracts from orations dealing with every day and season of the year—Memorial Day, Christmas, Fourth of July, till all are covered; every organization and what it stands for—Kiwanis, Rotary, Masons, Odd Fellows, American Legion; every subject that men are discussing and on which the minister is apt to be called to speak. Under each subject a suitable poem is given and they really are good poems. It is not only the most helpful thing for study of these various subjects, and for helpfulness in preparation, but it is a "good companion of the way", which one will often find himself picking up.

—Frederick Lynch.

NEWS OF THE WEEK

Mrs. Henry W. Elson

Charges of negligence against 5 officers of the Morro Castle have been filed by the Board of Inquiry of the United States Steamboat Inspection Service that investigated the recent disastrous fire aboard the vessel. The trial is set for Oct. 29.

Richard Louis Sprague, United States Consul at Gibraltar since 1901, died Oct. 16 at the age of 63. This post had been filled by members of the Sprague family successively for 102 years.

The national parks of the nation established an all time record in drawing nearly 4,000,000 visitors in the travel year which closed Sept. 30.

The development of a vaccine for the prevention of peritonitis, the greatest risk in a surgical operation, was reported at Boston Oct. 17 before the Clinical Congress of the American College of Surgeons.

Notice was given by Secretary Hull on Oct. 17 that the United States would not countenance in its reciprocal tariff negotiations artificial raising or "padding" of tariffs by other countries for the purpose of driving sharp bargains. He also mentioned with regret countries with "narrow attitudes" which are following a policy of seeking solely to increase their exports while decreasing their imports.

An enlarged housing program, embracing both slum-clearance and rehabilitation work, is planned by President Roosevelt as an integral part of the continuing public works plan to be presented to the next Congress.

A substantial reduction in general naval armaments and the renewal of the Washington and London treaties will be suggested by the United States delegation in the forthcoming naval conversations in London.

The word "Dutch" hitherto used in the United States and Britain to denote anything pertaining to Holland, henceforth is officially banned, according to a circular issued Oct. 17 by the Ministry of Education. The circular says "Dutch" must be replaced by "Netherland." The Dutch Indies will now be known as the Netherland Indies. This action is taken so there will be no confusion between "Dutch" and "Deutsch" (German).

The body of Alexander, Yugoslavia's soldier King, was drawn on a gun carriage by 16 men of his devoted bodyguard through the streets of his capital past silently weeping thousands Oct. 18, and later laid to rest in the family mausoleum at Topola.

While the political battle for California's Governorship continued with increasing bitterness, the State moved Oct. 18 to

strike from the poll books the names of thousands of persons accused of having registered illegally as voters.

The electrical activity of gray matter, the thinking apparatus of the human brain and seat of intelligence, was demonstrated at the Harvard Medical School Oct. 18 before the Clinical Congress of the American College of Surgeons.

Adoption by the leading commercial nations of a spirit of team-work in the re-drafting of their monetary and trade policies is being suggested by the United States Government, and submitted to the International Institute of Agriculture as a basis for discussion at its 12th general assembly which opened in Rome Oct. 22.

The Mexican Chamber of Deputies voted unanimously Oct. 19 that all Roman Catholic Archbishops and Bishops be deported from the country and sent a committee to President Abelardo Rodriguez to ask him to carry out this policy. The ground for deportation as set forth in the document is that the Churchmen profess allegiance only to the Vatican and to that extent are foreigners.

Edward R. Stetinius of New York, vice-chairman of the finance committee of the United States Steel Corporation, Oct. 19 was chosen as special adviser to the National Industrial Recovery Board, or as a liaison officer between the NRA and industry.

President Roosevelt, in an address dedicating the new veterans' hospital at Roanoke, Va., Oct. 19, pledged that, in spending funds "to eliminate the causes of depression," his administration would have

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"due regard for the credit of the Government of the United States. He stated that any bonus payments to war veterans must await at least the relief of millions of persons whose conditions are far worse than those of the average veteran."

Harry L. Hopkins, the Relief Administrator, announced Oct. 19 that 12 rural-industrial communities, housing from 150 to 700 families each, would be constructed immediately with relief funds in different sections of the country.

General Alexander von Kluck, commander of the First German Army in Sept., 1914, which swept to within sight of Paris, died at Berlin Oct. 19, aged 88.

King Alexander of Yugoslavia left a fortune valued at \$10,000,000, the bulk of which goes to his widow, Queen Marie, and his son, King Peter II. He received more than \$1,000,000 a year for his salary and royal expenses.

President Roosevelt took part Oct. 20 at Williamsburg, Va., in the induction of Dr. John Stewart Bryan as 19th president of William and Mary College and received the honorary degree of Doctor of Laws. The President also took part in the dedication of the pre-Revolutionary street, the Duke of Gloucester.

A relentless campaign to curb stock swindlers has been initiated by the Securities and Exchange Commission. A successful issue to the campaign will mean the elimination of valueless and fraudulent stocks from exchanges.

Prince George-Valentin Bibesco, of Rumania, was re-elected president of the International Aeronautical Federation at the organization's recent congress in Washington. He said he had found American commercial aviation apparently years ahead of that in Europe.

Recent typhoons in Manila took 87 lives and made 10,000 homeless and caused great loss in property.

15 persons were killed by a gale on the Pacific coast Oct. 21. Seattle was hard hit.

The 12th biennial general meeting of the International Institute of Agriculture opened Oct. 22 at Rome. 68 countries were represented.

The American Legion opened its Convention at Miami, Oct. 22. It was called to order by the national commander, Edward A. Hayes. On the platform were many distinguished guests.

C. W. A. Scott and his flying mate, T. Campbell Black, of England, won the \$50,000 prize for the London-Australia air race Oct. 23. They had been less than 72 hours on their 11,325-mile run.

The American Bankers' Association opened its session Oct. 22 at Washington. Francis Marion Law, president of the association, made the opening address. President Roosevelt made the chief address Oct. 24.

Charles (Pretty Boy) Floyd, one of the most notorious outlaws of the present era, was shot and killed by Federal officers at Liverpool, O., Oct. 22.

BOOK REVIEWS

Talks to Young People, by George A. Crapullo. 117 pages, \$1.25; Revell.

The author of "Blackboard Outlines" gives some valuable thoughts on conduct and character, which are suited to all who are engaged in shaping the life-course of young people. As pastor of a Brooklyn Presbyterian Church, he has woven together a series of practical talks on everyday experiences and activities of youth, which will be found useful in various ways.

"Ancient Wives and Modern Husbands," by Clarence Edward Macartney. Cokesbury Press. \$1.25.

This volume gives a treatise on the wife of Adam, Isaac, Lot, Potiphar, David, Heber, Nabal, Herod and Pilate. The work is rather biographical in character,

depicting the characters of the wife and the husband. The author is very skillful in the making of character study and equally as alert in his modern application of his message. The book will be read with interest and profit by both laity and clergy.

—P. J. D.

"Religious Picture Sermons," by Harold Francis Branch. H. M. Shelley, Publisher. Price, \$2.

The author of this book has made a thorough study of the great religious paintings. Two other books written by him are "Sermons on Great Paintings" and "Christ's Ministry and Passion in Art."

Each sermon starts with a short biographical sketch of the artist or a reference to such a sketch in one of the other two books. Then follows the interpretation of the painting, its technique and value, and a worthwhile spiritual application.

In reviewing the book I had before me reproductions of the 15 master paintings of which the author treats. The work is well done and is very suggestive for preachers who wish to vary their service by the introduction of a series of sermons on great paintings. The laity interested in art will find much satisfaction in studying the book.

—P. J. D.

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